

EXPLORING TRANSFORMATIONAL  
LEADERSHIP AT WESTSIDE  
BAPTIST CHURCH

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## **ABSTRACT**

### **EXPLORING TRANSFORMATIONAL LEADERSHIP AT WESTSIDE BAPTIST CHURCH**

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#### **Mentors**

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George Parks, DMin

The context is Westside Baptist Church in Lewisville, Texas. This project aims to create a transformational leadership culture. The hypothesis is if leadership of Westside Baptist Church would attend a symposium, participate in Bible studies, and understand transformational leadership then they would begin the process towards implementing a transformative model. The research is qualitative and engaged in pre- and post-assessment, Bible Study, transformational leadership training, and a sermon series over a six-week period. During the sermon series, the participants were provided journals for reflection. The participants were given an exit interview to gauge their understanding of transformational leadership.

## ACKNOWLEDGEMENTS

Foremost, I would like to express my sincere gratitude to my mentors Dr. George L. Parks, Jr., and Dr. Jamison Hunter for their continuous support of my doctoral study and research, for their patience, motivation, enthusiasm, and immense knowledge. Their guidance helped me in the time of research and writing of this thesis. I could not have imagined having better mentors for my doctoral study.

In addition to my mentors, I would like to thank the churches and pastors across the country who invested in me throughout the totality of my academic journey. Elder Kenneth A. Duke, New Jerusalem Primitive Baptist Church, Miami, Florida, Elder Corey Howse, Progressive Primitive Baptist Church, Smyrna, Tennessee, the late Rev. Curtis W. Goodwin, Sr., Watson Grove Missionary Baptist Church, Nashville, Tennessee, Rev. D. L. Powell, New Shiloh Missionary Baptist Church, Miami, Florida, Rev. Arthur Jackson, III., Antioch Missionary Baptist Church, Miami Gardens, Florida, Pastor Johnny L. Barber, II., Mt. Sinai Missionary Baptist Church, Miami, Florida, and last but not least my current pastor Rev. Delvin A. Atchison, I., Westside Baptist Church, Lewisville, Texas.

I thank my fellow Parks/Hunter Scholars, Bianca Canley-Mays, Terrick Williams, Anwar Carter, Vernon Shazier, Eric Tarver and my little brother whose completing another degree with me Darian C. Bouie. I am grateful for the stimulating discussions, for the sleepless nights we were working together before deadlines, and for all the fun we

have had in the last three years. Finally, my sincere thanks to my family, extended family, and especially my parents, Karyn D. Williams and George F. Clark, III., for their relentless love and continued support.

## **DEDICATION**

I dedicate this research to my children Milan Karena, Maximilian Tizhan, and Maddox Toriano Clark, may each of you grow to become leaders that transform the world for Jesus Christ.



## INTRODUCTION

It has been an amazing journey which has brought me great joy over these last few years to serve as the research and preaching assistant to our Pastor Delvin A. Atchison, I., of the Westside Baptist Church of Lewisville, Texas. To date, this church is one of the fastest growing churches in the city of Lewisville, Texas serving this community for nearly two decades. Akin to every church, westside had its fair share of trials and victories throughout its existence. One of the challenges that seems to be prevalent is the way in which the leadership has served with a transactional view of leading. Interlaced through the history of Westside Baptist Church are statements like, “how do we benefit from this.” After understanding statement like this from members who have been serving from the beginning, I made the decision to have multiple conversations with leaders and members alike to gauge and to feel their disposition concerning the church. The agreement of the congregation was the same, everything we do is from a place of financial securing and reciprocity since the inception of this ministry. These conversations along with our current pastor’s desire to change the culture of our church are what gave birth to this project. What would it look like if we determined to retrain lay leaders to become more transformational in their approach to leadership and ministry? I believe that this will aid in Westside in becoming increasingly more biblical in its leadership method.

In chapter one the objective was to delve into my life, calling and current context. In this chapter, you will discover how the points of connection are developed between my background and ministry experience. This chapter also explores the ministry of the Westside Baptist Church of Lewisville, Texas. It will highlight the demographical and historical information that assisted in the shaping and formation of this project. Most of the material will come from the research made available through the state of Texas Census.

In chapter two, there is an in-depth study on Numbers 11:16-25 and a lateral text found in the Gospel of Luke 10:1-11. These passages are texts I believe depict the biblical model of transformational leadership as displayed by Moses and Jesus. Moses after attempting to lead the freed slaves into the promise land and experiencing burnout, God gave him a model of leadership by which elders, and persons of influence share the responsibility of leading and transforming the culture of the people. Likewise, Jesus calls, equips, and empowers the seventy-two to spread the good news that the true transformation can take place within the lives of all people. This chapter attempts to exegete and enlighten its readers as to how transformational leadership is a biblical model of leadership.

Chapter three is the historical aspect of this project. This research will demonstrate how and what Niccolo Machiavelli understood about leadership and how it helped him and others grow, as well as his frame of mind that shapes our thinking about leadership. Leadership scholars, practitioners, and casual observers frequently discuss Niccolo Machiavelli in the context of leadership techniques. Machiavelli, his writings, and the

concepts attributed to him can be viewed from a more informed, less condemnatory, and more favorable perspective.

Chapter four presents the theological characteristic of this project. As we explore this idea of transformational leadership, I intend to use as a theological foundation, the correlation and compounding concepts of Womanist Theology and the Protestant Reformation. These theological expressions were formed from a conviction to ignite, and spark change within the varying expressions of Christian thought. I will attempt to explain the origins, core beliefs, and outcomes of Womanist Theology and The Protestant Reformation. It is my hope that these movements will assist me in making an academic case for transformational leadership within local congregations.

In chapter five, the interdisciplinary foundation chapter sought to discover what it meant to embrace transformational leadership. This chapter explores the educational leadership curriculum instructions and how it relates to the transformational leadership style linked with theological and historical foundations. With society's focus on the present-day school reform movement, there is significant emphasis on teacher and leadership performance. Teacher and school leader evaluations have fueled the public's demand to transform educational school leadership from a status quo paradigm to a leadership framework like theological and historical leaders who must sustain performance while competing in market-driven industries with intent to transform leadership paradigms in our local churches. This section also assesses industry leaders and CEOs who practice transformational leadership and lead their respective companies to meet market and shareholder demands.

Chapter six analyses the development, the implementation, and discoveries of this research project. The focus of this project was to analyze the participant's understanding and their inclination to engage in the work of ministry after a six-week Bible study lesson focusing on the topic exploring transformational leadership. Chapter six present the qualitative research method and strategy that was used to survey participants experiences during lessons. The results have been presented with an appropriate examination of enhancement for the project and possibilities for further implementation of the findings.

## **CHAPTER ONE**

### **MINISTRY FOCUS**

When eight years old, I made a conscious decision to trust Jesus with my heart and life. I will never forget it as this happened when attending the New Shiloh Missionary Baptist Church (Shiloh) in Miami, Florida. On this great day, my Sunday school teacher Deacon Barr (later Reverend Barr) taught the lesson of God loving the world so much so that God gave God's only son. Back then at Shiloh, the invitation to discipleship was given in a mass session of all Sunday school classes. We sung a congregational hymn, followed by an overview of class attendance, the collection of offerings per class, and a sermonette before concluding with the invitation to discipleship. At that moment I got up with such joy and excitement and told Deacon Barr of my readiness. I was saved and looking forward to being baptized.

While attending Shiloh leading up to my baptism, I became completely captivated with Pastor Arthur Jackson, Sr. in that his charisma, character, and preaching pulled me toward him like the intensity of gravity. After church I was allowed in his office to get some candy and enjoyed the brief moments of intimacy in such a sacred space as a senior pastor's office. During one of those moments, as my baptism vastly approached, I asked Pastor Jackson if he could personally baptize me. My baptism was special, in that my group was the last group Pastor Jackson entered the baptistry to personally baptize. He became everything I wanted to be. This is the time in my life that I felt God tugging on

my heart to be active in ministry. The allowed me to join the children's choir and allowed me to sing with the big youth choir, which brings back so many great memories of experiencing and feeling God at a young age. All that exuberant excitement to be in God's presence led to my extraordinary desire to know the stories of the Bible. I read my children's Bible often and asked Deacon Barr to tell me about them extensively.

Later, I understood this to be the first calling to know more deeply and proclaim the gospel. My desire to know more of the Bible coupled with my hopes to imitate Pastor Jackson in every way. I believed it was who God intended me to be. Church was everything to me. I attended Sunday school while serving in the children's choir and the youth choir. I was part of the church summer basketball league and the Boys to Men Mentoring Ministry. Church was my favorite place in these days as it provided so many connection points with individuals and community colliding to impact and make positive impressions on the lives of black people in liberty city of Miami, Florida. I was totally mesmerized and glad to be a member of New Shiloh.

I was blessed to receive a full music scholarship to the Bethune Cookman College (BCC)—now Bethune Cookman University—in 2003, and upon my graduation from high school in May of 2003 journeyed to Daytona Beach, Florida during the summer school session to get to know the city. While in Daytona Beach and attending Bethune Cookman, my double life continued after I met a Daytona Beach native named [REDACTED] “Creamy” [REDACTED], who was also a member of the marching band and a part of the trombone section with me. Creamy was a fourth-generation attendee of BCC and the Marching Wildcat Band with strong ties to the community. One evening after practice, Creamy took me to visit his uncle who was a major local drug dealer and gang leader.

Creamy's uncle always encouraged us to do well and get good grades, and he would give us thousands of dollars depending on our GPA. My second semester I earned a 3.2 GPA and "Unc" gave me \$3,200.00, he encouraged us and gave incentives for doing well in school.

The double life continued because he also fronted marijuana of which we sold a lot to other band members and students on campus. After the money started coming from bigger quantities given to us, I stopped going to class but went to band practice and ended my night on the corner of the campus. Eventually, my grades dropped so low that while attending summer school attempting to lift my grade point average, I failed a class because of attendance. Soon thereafter, my mother rented a U-Haul and drove from Miami to Daytona Beach to pack me up and bring me home. At the time I was extremely upset that she would do that to me, however it was the best decision someone else made for me. I spent three years in Daytona Beach, marching as a Wildcat, not going to class, and becoming more of a deviant with a bad temper whose reputation as such only increased. I was afraid for so long in my life, while in undergrad with a growing reputation for selling marijuana, fighting almost once a week. No longer afraid, I became a bully with super aggressive posture, speech, and action. At times I sat up late at night and said to myself "this isn't me; this isn't who I was created to be." The tension stayed until my mother moved me back home.

After arriving home as a collegiate drop out, I spent several days upset with myself and brooding over the fact that I could not return to school. Two weeks flew by and on a Sunday morning I decided to get up and go to the New Jerusalem Primitive Baptist Church, a ministry I joined while in high school under the leadership of Elder

Kenneth A. Duke. Although failing to remember the title of the message, the jest of the sermon was cemented in the reality that we often resist God's purpose in our lives and how we should not resist it but run toward it. While he preached, he raised this question: "what are you gonna do when you run into God, running from God?" That question he raised stuck with me, and I set up a meeting to speak to Pastor Duke about my future.

During our meeting I explained to him that "all my life I've thought that I was called to ministry and after listening to you on Sunday I think I need to finally submit to God's will for my life." Pastor Duke said to me, "go back and pray and ask God to make it plain to you, set up another meeting one month from today." During our next meeting, I said "Pastor Duke I really think I'm called into ministry." He said, "go back and pray again, set up another meeting one month from today." This happened for about two additional months when finally, I said, "Pastor Duke I know in my heart that I'm called into ministry," and he replied, "I was waiting on you to know; not think."

We began having one-on-one sessions about serving, preaching, books I needed to read, and selecting a date to proclaim my initial sermon. I began serving as Pastor Duke's armor bearer, a service I provide for him to this very day when in Miami. I learned so much driving and serving my pastor in such an intimate role and space. There were many learned lessons like no matter how busy your schedule, make time to share with members who are hospitalized and those mourning, and show up for moments of celebrations they experience. Pastor taught me about how people will forget how you helped them but do not use that against them when they do. Furthermore, my pastor taught me to understand that my number one job as a pastor is to love God's people. On the second Tuesday night in March of 2006, I preached my initial sermon entitled "The



Golden Chain” and my text was Romans 8:28-30. After the worship experience was completed, Pastor Duke gave some critique and told me that I had no other choice but to go back to school, either back to Daytona Beach or to a small school for young black theological minds called American Baptist College in Nashville, Tennessee.

When arriving in Nashville, I was a preacher, but still struggled with my temper and trauma. Failing to make many friends being still extremely rough around the edges, led me to get into heated arguments with students and staff alike. I was still self-medicating with marijuana and failed to deal with any trauma or truth necessary to correct if I was to be successful as a minister of the Lord Jesus Christ. I was very serious about my studies, however the loud outbursts and rants led to my expulsion from the seminary. Sent home, I was embarrassed and felt like I let Pastor Duke down and disappointed him to no end. We talked and he spoke some harsh words in love before we began to explore my options of getting back to American Baptist, with a new attitude. Allowed back after sitting out a semester and a half, my goal was to graduate on time with my incoming class and to be a better person.

Being locked into my studies led to spending most of my time in the library preparing class assignments but also reading anything that sparked my interest as an additional read for the semester. At American Baptist College my love for reading, researching, and writing began. I was like a sponge, soaking up class material and the likes of Howard Thurman’s *Deep is the Hunger*, Jurgen Moltmann’s *A Theology of Hope* and James Cone’s *The Cross and the Lynching Tree* and *God of the Oppressed*. While at American Baptist I also developed a passion for social justice and social justice preaching, which is a major influence on my hermeneutic. I loved every moment of class

discussion, interaction with professors, and enjoying the City of Nashville and its great Black Church experience. Nashville to this day is a kind of home for me because of the great relationships I built with local pastors and my Nashville Pastor Curtis W. Goodwin, Sr. My drive and love to know as much as possible my craft, coupled with lessons learned from Pastor Goodwin made Nashville a learning hub and second home.

Graduating from American Baptist College in the second Sunday of May 2010 with every intention to commence and complete a Master of Divinity degree. I made my way to the George W. Truett Theological Seminary at Baylor University in Waco, Texas. While a student at Truett Seminary, it was refreshing to be reintroduced to the Bible as standard text of study. While American Baptist was an introduction to theology, Truett made me a Biblicist. I was like a kid in the candy store taking four Christian Scripture courses, three text and tradition courses (church history), and eight varied preaching courses. I was so nervous about attending school with predominately white students for the first time, but after attending my first few classes, seeing that I was ahead of many of my white counterparts, I was proud to say to everyone that my undergraduate school prepared me fully to undertake the master's level program.

Learning that for my first semester at Truett Seminary I only needed to purchase three books, as all other readings were already in my library from undergrad, was refreshing and cheap on my pockets. I loved the classroom at Truett; however, I experienced some serious racial tension from more than a few professors. Of course, I failed to fully have a grip on my temper and still self-medicated, but never wanted to get noticed by the white professors and staff. While a student at Truett, I also met my ex-wife Kristina [REDACTED] and we married on February 22, 2014, in Waco, Texas. Two weeks

after our wedding, I transferred to Virginia Union University and—because of my story dealing with racial tension—Dean John Kinney accepted all my credits and I graduated from the Samuel DeWitt Proctor School of Theology at Virginia Union University in Richmond, Virginia in May 2015.

Graduating with my Master of Divinity was the greatest day of my life, until my Kristina told me we expected our first child in August 2015. My life changed forever when Milan Karena Clark was born. My life was filled with anger, all the time until Milan was born, after which I felt such a peace and wanted to be a better person, mild tempered to love on my daughter without placing my trauma on her. Milan made me more attentive and appreciative, and feeling blessed to have a daughter who smiled at me the first time she opened her eyes. Within the next four years, Kristina and I became parents to my eldest son Maximilian Tizhan Clark and Maddox Toriano Clark. Caring and providing for three children two years apart was rough to say the least. Knowing in my heart that after completing my master's degree, I would find a church to serve and provide for my children. This was far from my reality; failing to find many vacancies to which my gifts would be implemented and expanded applying and those to which I applied rejected me before or during the process.

Finances became extremely tight, which led Kristina and I to argue more about me working. I started getting depressed without recognizing it in 2016 and when I received my twenty-fifth rejection letter, I started to become frustrated.

Right when I was on the verge of depression and anger overtaking me, I was called to the Friendship Missionary Baptist Church in Nashville, Tennessee. While living in Miami after grad school, God blessed me to earn \$30,000-\$35,000 for two consecutive

years from itinerant preaching but was so eager to pastor that I accepted the position earning \$26,000 a year—my first mistake. The negotiating stage felt weird. However, I asked for relocation expenses to be covered by the church and after two weeks the church gave me \$8,000 on top of my first year's salary to move my family and I to Nashville. I expressed to the leaders of Friendship before my arrival that part time would not cut it and that we needed to start the work as soon as possible so that our membership can increase in bodies and budgets. They agreed that they were ready to work and grind as hard as me, however shortly after arriving it was obvious that there was an issue with some of the congregants, the leadership, and myself. Every idea, strategic plan, and newly implemented structure was met with opposition.

During our first yearly budget review and projected budget and plans for the new year, they asked me about my need for more money and asked, “can we declare the pulpit vacant after this meeting?” This crushed me as I had no idea that the church voted against giving me relocation funds, but the leadership pulled their personal resources together to provide those resources without the knowledge of the congregation. My spirit was uneasy and after that meeting some of the membership began treating me with disrespect and contempt. One Sunday after service, I stood by the sanctuary exit to shake hands as I had done since day one, my daughter Milan was with me and as I stuck my hand out many people walked past without speaking or shaking my hand. One young lady had her daughter with her who was roughly the same age as Milan and this lady ignored my extended hand. Milan extended her hand towards the little girl and the mother said loudly and clearly, “we don't do them.” I told the children in our church that they have no idea what the adults are going through and that she did not need to teach her daughter how to

disrespect the man of God. She proceeded to tell me off using language I would rather not share and yelled “I’m going to get my husband to tear you up.”

This was my second pastorate, but my first time experiencing such blatant disrespect and disregard for me as a person, yet alone a pastor. Depression hit me like a ton of bricks; it was so painful experiencing this kind of Pastoral hurt that sermon crafting, and writing felt impossible. Trying to assist in the restoration of our church, I was presented with a proposal by a pastor who planted and needed a place to worship. We entered a contract with the assistance of the leadership of Friendship and all praised me for finding additional income to help our struggling congregation. Little did I know this would be my second mistake as senior pastor of Friendship. He noticed that I lacked support and began to put a wedge between the deacons and I, expressing to them that they needed someone else to take them to the next level. I communicated with the leaders that I no longer wanted him and his church to rent our building because he undermined me with the deacons. They told me that I was just being jealous, and that it was not a good look. Shortly after, I resigned, when forced to hold a congregation-wide vote to terminate my employment. I became so depressed after resigning that my wife and I thought it would be better if we relocated to Austin, Texas where she had a major employment opportunity. We moved back to Texas where it all started for us as a family.

The move to Austin failed to make me any better as I was still depressed and self-medicated more than ever and failed to remain employed after being fired from four jobs in a year and a half. My pride mingled with my depression that kept me from gainful long-term employment. I would be at work and start to cry, asking God repeatedly why God failed to want me just like my father failed to want me. Unlike Job, I cursed God and

began to actively make attempts on my life. Looking at my wife and children knowing I failed them financially and that my wife carried us our whole relationship in hopes that one day I would get a chance to pastor a full-time ministry was difficult. For months I laid in the bed for days at a time without showering, brushing my teeth, or spending meaningful, unemotional time with my children and wife. On the days I got out of bed, I made my way to the bathtub and sat in the tub for hours and hours, contemplating suicide and cutting my wrist a few times.

Depressed to an extent never previously experienced, Kristina felt it was best if she protected the children from possibly seeing their father dead in the bathtub and she decided to divorce me. The weight of it all was overwhelming. In losing my church, my ministry hung by a thread, and then I lost my family. I felt like a failure as a preacher and pastor, but more importantly as a husband and a father. I failed at my first calling, which was to lead and love my wife and family by providing for them, being their priest, and protecting them. Kristina is not to blame for choosing herself and the children, rather I place all the burden of a failed marriage and family unit on my shoulders. I was emotionally unavailable, mentally unstable, and spiritually bankrupt. My anger towards God increased when she asked for a divorced because I knew that was the final straw to prove that God abandoned me. My mother was extremely worried and told my siblings of her fear that I would harm myself, so my siblings purchased a plane ticket to go to Miami and be with my mother for a few days before sending her back home. While in Miami, Kristina was the first person called to tell her I was coming home and that I started therapy what she told me almost broke me completely. She said, “you don’t have a home to come back to. This is no longer your home.”

Between my therapist and Pastor Duke, I started my comeback as a whole person and slowly integrated back into church life by attending worship again for the first time in a year and a half. Today, I am a divorced man, attempting to be the best father and co-parent possible. I have at least two sessions a month with my therapist, engage in daily devotion, and serve as research and writing assistant to my Dallas pastor—Dr. Delvin Atchison, I—and for a few other local pastors. God reminded me that although my life was filled with trauma, I can disallow trauma from shaping my life trauma anymore. I trust God more than ever my faith looks up to Jesus like never before and hold to the promise that it will not always be like this; the trauma will not always control me. Come what may, my life's journey and story will bless someone else to know that no matter how dark your trauma and subsequently your depression you can be free from it with Jesus and therapy.

I have the esteemed pleasure of serving at the Westside Baptist Church, Lewisville, Texas as the Researching and Writing Assistant to Pastor Delvin A. Atchison, I. Westside, affectionately called by its members and community as “The Greater Works Church,” accomplished much for the kingdom in a little under a half of a century. In 1983, Pastor Ben Smith of the Lakeland Baptist Church had the vision to establish a predominately African American church on the west side of Lewisville, Texas. After a lingering search for a pastor to lead this new congregation, Pastor Smith found a young minister named Roosevelt Brown and asked him to serve as the congregation's first senior pastor. Brown accepted the call and began serving, travelling from door to door, canvassing the community for interested individuals and families to help get Westside running for Jesus. Bible studies were held at various members' homes and the first was

held at Reginald and Ida Rembert's kitchen table with a paperback study guide entitled "After I've Been Born Again, What's Next?" On March 8, 1984, Pastor Brown led the first worship service with fifty people at the renovated Gulf Car Wash behind Lakeland Baptist Church.

In 1985, Pastor Brown commissioned Reginald Rembert to become the church's first treasurer along with trustees Hershel Graham, Kenneth Jackson, and Edna Shambry. During the next few years, a choir was organized and led by Sis. Linda Buckner, Vacation Bible School was implemented in the church's yearly calendar, and Westside began to show itself as a congregation concerned about the community and building the kingdom of God by engaging in community evangelism work. The church committed to winning more souls for Christ by making Westside's presence known in the community through ministering to the needy and residents of Lewisville, giving to missions, and providing activities for youth and children. Along with these efforts, Myrtle Tipton organized a children's nursery.

A church council was created to help organize church activities beginning with training and ordaining the first deacons—Charles Hoskins and Robert Paul—in 1988. Shortly after, Pastor Brown resigned, and the Pastoral Search Committee was formed and led by Deacon Charles Hoskins and Ida Rembert. Kenneth Blake was a member of Westside and one day while teaching Bible study a committee member heard him and recommended him to be the next pastor. On March 19, 1989, the congregation elected Kenneth Blake as Westside's ordained bi-vocational pastor. Pastor Blake presented, "Making God's Word Plain Is a Part of the Plan" as Westside's theme. He then organized



the Nominating Committee to select additional trustees and deacons with Charles Hoskins selected as the Deacon Board Chairman.

In the same year, we purchased property to build because Pastor Ben Smith approached Texas Commerce Bank (Doug Sweeney, president) for a loan that Lakeland Baptist Church would underwrite. In 1990, with the assistance of Lakeland Baptist Church, First Baptist Church Carrollton, First Baptist Church Denton, Denton Baptist Association, and the Baptist General Convention of Texas, we acquired land to build. In the fall of 1990, we broke ground at 802 West Bellaire Blvd. We realized our dream and moved into our brand new 200-seat sanctuary, and the “Annual Prayer Chain” was established. Membership increased significantly, and in October Pastor Blake requested for the church allow him to become its full-time pastor. The church received this request with open arms because he already gave his full-time service. Rev. Larry Willis became the bi-vocational Minister of Education and started discipleship classes on Sunday nights.

In 1993, discipleship classes moved from Sunday nights to Wednesday nights to accommodate the church growth. In 1994, the “United We Build” campaign began. We opened our educational wing and began planning for our “Family Life Center.” Minister Willis introduced the “Goss Sunday School” training, which grew the Sunday school to overflowing. Sharlene Brittian submitted the necessary paperwork for Westside’s summer track program to become an official track club with the Texas Amateur Athletic Federation (TAAF). TAAF is a nonprofit organization established in 1925 to promote, organize, and conduct amateur athletics in the state of Texas. Reggie Johnson (athletic director), Sharlene Brittian (head coach), Terry Brittian (asst. head coach), and a host of

parent volunteer coaches led WBC Track Club. Seventy-five children—ages four to eighteen years of age—were enrolled in the track program.

In 1997, Howard McCoo, Sr. was appointed Chairman of the Deacon Board, John Perry became the Long-Range Planning Committee chairman, Chris Respass was named the bi-vocational youth minister, Freddie Jackson was named church administrator and treasurer. And Doris Scales headed the Westside Healthcare Organization (WHO) Ministry. Within the next few years, the Family Life Center was completed. Our worship service attendance doubled, and due to this growth, we began two Sunday morning worship services and increased our staff by adding Ministers Larry Willis, Chris Repass and Alma Terry as full-time staff. This season was an explosive one for the Westside Church. Another building committee formed, a fundraiser called “Forward by Faith” was initiated, and we broke ground on the 900 W. Bellaire Blvd campus. Minister Chris Repass established Antioch Christian Fellowship, Minister Joe Fields became the bi-vocational Youth Minister, Rosalind Spencer was named the bi-vocational Children’s Minister, Dr. Patrick Bradley was selected as Minister of Music, and Dr. Steven Davidson became the bi-vocational counselor. Under the leadership of Dwayne Pipkins, the evangelism team started youth prison visits.

In December 2004, we moved into the 900 West Bellaire campus, at present a 1500-seat worship center, and held our first worship service. Minister Rosalind Spencer developed the WBC Childcare Center, the church incorporated “The Net,” an evangelism training method, and a full orchestra along with the Notes of Hope Chorale debuted. Avet Anderson was named event coordinator and Vincent Vann took the helm of the Media Ministry. In 2006, Lacey Lytle was appointed Deacon Board chairman, Chester Anderson

headed the Stewardship Ministry, and the Friends and Family Ministry was organized under Rhonda Brown. Minister Larry Willis was called to pastor Morse Street Baptist Church while Minister Louis Rosenthal became the bi-vocational minister of education and created the Sweet Hour of Prayer (SHOP).

In November of 2012, WBC went through many transitions. After twenty-five years of service, Pastor Blake resigned as senior pastor. Pastor Taft Sales was appointed interim pastor and Westside's ministries kept going strong. The Notes of Hope were invited to sing at the George W. Bush Library opening and the "One Witness" CD project was released with national gospel recording artist Vickie Winans as a special guest. Cori Riley was named as director of Westside Christian Academy and the church voted in a nominating committee to select a new senior pastor. The Nominating Committee consisted of Minister Rosalind Spencer (chair), Debra Sidberry (co-chair), Melva Franklin (secretary), Rosie Blow, Humphrey Bowie, the late Al Duncan, Ruthie Hogue, Alshare Hughes, Lilly LeDuff, and Alarice Vann. The church formed and voted in the Pastoral Search Committee, which consisted of Carron Perry (chair), Terry Brittan (co-chair), Gloria Massey (secretary), Mae Barree, Dr. Patrick Bradley, Lance Sumpter, Jody Grasty (deacon chair), and Toronto Spikes (asst. deacon chair).

In December, we closed out our year by celebrating the birth of our Savior with the Christmas concert where we were blessed to have legendary gospel recording artist Rance Allen and our 100+ men Male Chorus to share. In 2014, the WBC Mass Choir appeared on Black Entertainment Television's (BET) Bobby Jones Gospel Show and the "One Witness" was nominated for six Rhythm of Gospel Awards. The next year, the Pastoral Search Committee presented Thomas Bessix to the church to fill the Senior

Pastor position. Pastor Bessix led us as the “Greater Works Church,” “Where People Do Greater Works for the Kingdom of God.” Turkessa Shelley was named director of Westside’s Christian Academy, Ashley Johnson led the Media Ministry, Kelli Lorne led the Remnant Ministry, Robert and Kissena Sheets led the Singles and Single Again Ministry, Mark Wilcox led the Greeters Ministry, Kay Futrell led Friends of Family Ministry, Deacon John Thompson led the Stewardship Ministry, Deacon Michael Sidberry led Athletic Ministry, Leepora Thomas led the Senior Saints (O.W.L.) Ministry, Minister Melanie Johnson led the Evangelism/Outreach Ministry, Ted McClennon became chair of the Communications Committee, Sharlene Brittian became chair of the Marketing Team, and Tracy Madison led the Personnel Committee.

Pastor Thomas Bessix partnered with several local parachurch nonprofits and began serious community involved ministries along with the revamping and renaming of established ministries within the church, one being the North Texas Food Bank to serve the community. This effort included cultivating the Care and Compassion Ministry under Tina Rosado and forming the Social Justice Ministry under Ken Washington. Amber Winston directed the Jobs Ministry, which was renamed Career Ministry. In addition, the Friends-to-Family Ministry was renamed the Timothy Ministry and led by the late Minister Avis Nichols. The Communications Committee revamped and renamed the MarCom (marketing and communications) Ministry led by Sharlene Brittian, The WBC Website was revamped, and the social media platforms were launched (Facebook, Twitter, Instagram, and YouTube). The Sunday Morning Bible Study was renamed the Kingdom Connection Hour, and the study guide transitioned from Lifeway to National Baptist Sunday School Publishing (Faith Pathway). The Wednesday Night Bible Study

was renamed Re-Fuel Wednesday, and “Hot Topics” was incorporated in Wednesday night Bible studies. In 2017, with a heavy heart Senior Pastor Thomas Bessix resigned, and we were once again without and in search for a senior pastor.

A Pastoral Search Committee was formed and voted in to find a new pastor. The committee consisted of Gail Massey Prince (Chair), Dr. Donovan Brittian (assistant chair), Chanta Walton (secretary and parliamentarian), Schawanda Henderson (assistant secretary), Jennifer Hannah, George McKnight, Reginald Rembert, Jr., Michael Sidberry (deacon chair), Shirley Byrd and Vaughn Deary (assistant deacon chair). In the interim, the Pulpit Supply Committee hired an interim pastor named Dr. Delvin A. Atchison, I. During this season several things occurred within the life of Westside. Voiceover announcements were introduced for worship service. Worldwide recording artist Kirk Franklin announced the launch of “The Exodus” Music Arts Festival at WBC. The Prairie View A and M University Marching Storm Band performed with 400+ students during our HBCU inspired worship service.

During the launch of Yolanda Adams and Dy’Verse Music Group’s “Save the World” Gospel Benefit Concert, supporting artists Vanessa Bell Armstrong, Lillian Lloyd, Andrea Helms, The Blairs, The Andrews Brothers, Cardell Booker, Chadney Christle, Drea Randle, Ruth Goolsby, David Starks, St. John Baptist Choir, and our own WBC Mass Choir performed. In 2019, Dr. Delvin Atchison with an overwhelming majority vote of 97.1% was elected as senior pastor of the Westside Baptist Church. New programs were launched, including Breakfast with Dr. Atchison (Westside Senior Saints), Annual New Members Connect Saturday, and Westside Worldwide. In 2020, Dr.

Atchison revealed new vision and mission statements. In the past thirty-six years, Westside Baptist Church saw over 30,000 persons come through its doors.

Leaders in the local churches across North America were or currently suffer with depression or anxiety. They attempt to leading their congregations while living with the lingering effects of trauma, from any current or past memorable moment(s) of mental, emotional, or physical abuse. Dr. Delvin Atchison, I. notes that pastors are becoming more depressed and even suicidal due to traumatic events of abuse. From my brief observation, this is relevant to senior pastors, to staff, and to volunteer leaders. The problem within this local church context is that its leaders attempt to lead a congregation of close to 800 people traumatized by the actions of past leaders who failed to work through their own trauma by merging their faith practices with therapy. If these leaders weave therapy with the eternal lessons of their Christ-centered faith, they would begin the healing process in leading the congregation in a healthier way. This work's goal to help local church leaders to take the initial step towards healthy living and leading thus leading the congregation from trauma to triumph thereby becoming a witness that healthy leaders lead healthy congregations. Leaders can begin the journey toward healing and leading healthy when they initiate the merger of faith practices and therapy sessions.

Congregational leaders have their own personal battles with life altering trauma and often the African American pastor is told to pray and preach their way through. I am too familiar with this false reality; it is a theory that pastors tried to do for years and passed down from one pastor to the next, but it is one that must be abandoned in favor of combining faith practices with therapy. The merger of Jesus and therapy is a new culture that allows church leaders and parishioners to live healthier lives thus beginning the

process towards having healthier local churches. Jesus and therapy became more than some words on a sweatshirt for me; it is a new way of life I embraced, and it began in me the process toward being healthy and whole. I submit that there are four or five mergers of faith practices and therapy principles to aid church leaders live and lead in healthier ways. The first is the merger of praying to God and talking to a therapist. The second is blending of worship and acceptance. The third and fourth include the mixture of devotion and journaling as well as the weaving of both forgiveness and justice, respectively. Finally, the mergers include interlacing having a life of faith and pharmacology.

Westside Baptist Church had a glorious short history and a gloomy one. In thirty-eight years, our congregation had four pastors and two of them suffered from personal traumas that compelled them to abuse their power and provide sub-par leadership because of unattended trauma. Two of the former pastors were terminated because of action that followed their unattended traumas, which caused a tear in the fabric of our fellowship. The actions of the former pastors still have lingering effects in our congregation today, through which our current leader must navigate and address continually. Some intentional innovative programs to assist in the healing process of our congregants, our staff, and leadership existed. In the last six months, Pastor Delvin Atchison, the current pastor, was intentional about identifying licensed therapists within our congregation who would be willing to lead group therapy sessions and individual sessions for those who need it and were affected or impacted by the traumatic experiences of the past two former pastors.

There is a heavy sense of urgency to help the congregants and especially the remaining leadership begin the process of healing and leading the congregation once again with confidence and integrity. Trauma ravaged our church and in this season of our

church's life we are extremely intentional about beginning the process towards healing and this is exactly where I am in my own life. Like my church, I had significant trauma. We both are on a journey towards leading and serving in a healthier way. I combined my faith principles with therapy practices to begin the process of healing and becoming a more effective leader in God's church.



## **CHAPTER TWO**

### **BIBLICAL FOUNDATIONS**

The biblical text highlighted for this study is Numbers 11:16-25. This chapter will analyze this text with detailed exegesis and focus attention on the transformative leadership aspects within the context of the selected verse. It is a clear and concrete theme of this passage that Moses embraces a transformational leadership style, by selecting a team, developing them, empowering them, and deploying them into leadership responsibilities. God required him to shift into a transformational leadership model so that he may share the burden of leadership with those he was leading to a land promised by God. In our printed text Moses has begun a series of complaints to God due to the people's murmurings concerning the manna that was provided and the wandering in the wilderness. They said:

We remember the fish we ate in Egypt at no cost—also the cucumbers, melons, leeks, onions and garlic. But now we have lost our appetite; we never see anything but this manna!”. Moses is frustrated with attempting to bear the weight of leadership alone and while the people complain to him, he begins to complain to God. He asked the Lord, “Why have you brought this trouble on your servant? What have I done to displease you that you put the burden of all these people on me? Did I conceive all these people? Did I give them birth? Why do you tell me to carry them in my arms, as a nurse carries an infant, to the land you promised on oath to their ancestors? Where can I get meat for all these people? They keep wailing to me, ‘Give us meat to eat!’ I cannot carry all these people by myself; the burden is too heavy for me. If this is how you are going to treat me, please go ahead and kill me—if I have found favor in your eyes—and do not let me face my own ruin” (Num. 11:5-15 NRSV).

God calls Moses to the base of the mountain and tells him to gather seventy elders and there I will meet you. He then proceeds to gather these elders, those who have influence and respect amongst the people and while gathered at the foot of the mountain God placed the transformational leadership spirit; he gave Moses onto the seventy elders. As it relates to the context of Westside Baptist Church, this passage provides biblical principles on transformational leadership which will serve as an introduction to a conversation about adapting this model of leadership.

Moses was a Hebrew child that escaped Pharaoh's order to execute all Hebrew male children and infants by becoming the adopted son of Pharaoh's daughter. He was raised as a son of Egypt and not as a Hebrew slave as did his other siblings. He grew up as an Egyptian prince destined to become a great general for Pharaoh. As he grew in stature and status, he returned to Memphis the capital of Egypt from various military campaigns victorious and adorned with honor and respect. While walking the grounds of one of the construction sights he sees a Hebrew slave being beaten severely. To rescue the slave from horrific hardships, he killed the slave master. This event was the culmination of him as a general in Egypt to becoming a liberator for God's chosen people. He spends years in the desert and while attending his father-in-law's sheep, he becomes confounded by a bush on fire but not consumed. There God tells him to declare to Pharaoh let his people go. After arriving back in Egypt as a liberator after several plagues, Moses leads this caravan of newly freed people towards the promise land. While in the wilderness, Moses discovers that leading over a million people would require him to share the load and responsibility of leadership.

The primary biblical text is Numbers 11:16-25, which states:

So the Lord said to Moses, “Gather for me seventy of the elders of Israel, whom you know to be the elders of the people and officers over them; bring them to the tent of meeting and have them take their place there with you. I will come down and speak with you there, and I will take some of the spirit that is on you and put it on them, and they shall bear the burden of the people along with you so that you will not bear it all by yourself. And say to the people, ‘Consecrate yourselves for tomorrow, and you shall eat meat, for you have wailed in the hearing of the Lord, saying, “If only we had meat to eat! Surely it was better for us in Egypt.” Therefore, the Lord will give you meat, and you shall eat. You shall eat not only one day, or two days, or five days, or ten days, or twenty days, but for a whole month, until it comes out of your nostrils and becomes loathsome to you—because you have rejected the Lord who is among you and have wailed before him, saying, “Why did we ever leave Egypt?” But Moses said, “The people I am with number six hundred thousand on foot, and you say, ‘I will give them meat, that they may eat for a whole month’! Are there enough flocks and herds to slaughter for them? Are there enough fish in the sea to catch for them?” The Lord said to Moses, “Is the Lord’s power limited? [a] Now you shall see whether my word will come true for you or not.” So Moses went out and told the people the words of the Lord, and he gathered seventy of the elders of the people and placed them all around the tent. Then the Lord came down in the cloud and spoke to him and took some of the spirit that was on him and put it on the seventy elders, and when the spirit rested upon them, they prophesied. But they did not do so again.

## **Introduction**

The Book of Numbers within the Hebrew Bible collection is the fourth addition to the whole, and also the fourth of five books in the Jewish Torah. The book has a long and complex history; its completed work is possibly due to a priestly redaction of a Yahwistic source made some time in the early Persian period. The name of the book comes from the two censuses taken of the Israelites, along with a myriad of numeric symbolism woven throughout the entirety of the book. Its canonized name, “Numbers” has been deemed by most scholars as the best choice for its title. In this introduction to

our text, we will explore the authorship, scene, date, historical context, socio-political context, and purpose of this ancient text.

### *Author*

As it pertains to the authorship of Numbers, it has not been until lately that together with the other four of the Pentateuch, was written by Moses.<sup>1</sup> When we come to examine the evidence for the Mosaic authorship of the whole book as it stands, it is astonishing how little it amounts to. There are not any concrete conclusions only abstract assumptions on the true authorship of this work. Therefore, I submit that there is an unannounced and undeclared source as the primary chronicler of these events in Numbers. There could have been multiple sources inserting additions as time and story continued.

### *Scene*

When we study the scene of 1:1–10:11, 29–32 is the wilderness of Sinai, of 12:16b–20:21 the wilderness of Paran, of 22:1–36:13 the steppes of Moab at the N.E. end of the Dead Sea. The first and second of these sections is connected by an account (10:12–28, 10:33–12:16a) of the march northwards from Sinai to Paran (or Kadesh), the second and third by an account (20:22–21:32 (35) of the march from Kadesh on the west, to the steppes of Moab on the east, of the 'Arabah (Jordan-valley). Thus, geographically the book falls into three sections: 1:1–10:11 (also v. 29–32) Sinai; 10:12–21:9 North of

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<sup>1</sup> Whitelaw Thomas, "Introductory Essay on the Authenticity and Authorship of the Book of Numbers," in *Numbers*, ed. H. D. M. Spence, Joseph S. Exell, The Pulpit Commentary (New York, NY: Funk and Wagnalls Company, 1910), vii.

Sinai and West of the 'Arabah; 21:10–36:13 East of the 'Arabah (Jordan-valley).<sup>2</sup> These three geographical sections provide the backdrop of the declaration of the decalogue, the murmuring of the people and the numbering of the people within every tribe. We are scorched by the dessert heat and by the temperature of mummies with this wandering nation as they traverse through the torched dessert terrain on their way towards the theocentric promise.

### *Date*

Presumably Numbers was composed during the span of the sixth century to possibly the fifth century B.C. It is not completely clear as to exact time however, Numbers 36:13 says, “These are the commandments and the judgments which the LORD commanded the children of Israel by the hand of Moses in the plains of Moab by the Jordan, across from Jericho,” suggesting that its timing was still before entering the promised land. Thus, the widespread presumption of the sixth and fifth centuries B.C. is as close as we can determine.

### *Historical Context*

The Book of Numbers presents itself as a record of the nomadic period in the history of Israel. The historical value of Numbers comprises primarily in the evidence indirectly given by these sources regarding the periods to which they belong. The sequential declarations of Numbers cannot be fully judged apart from a consideration of

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<sup>2</sup> George Buchanan Gray, *A Critical and Exegetical Commentary on Numbers* (New York, NY: C. Scribner's Sons, 1903), xxii–xxiii.

the chronological system of the entire Pentateuch. Meaning historical context is of most importance to fully grasp this book. Understanding the tension between leaving a familiar place and possessing a foreign promise, between a leader and followers, between the miracle of God and the murmuring of God's people is the context in which we dive.

### *Socio-Political Issues*

In the previous chapter, the Israelites had departed from Sinai, where they had been encamped since the exodus from slavery in Egypt. Numbers begins at Mount Sinai, where the Israelites have received their laws and covenant from God; and God has taken up residence among them in the tabernacle. This law giving is more than a moral code to live by but, they can be viewed as laws for a new nation. God moves the people politically from an oppressive dictatorship to a liberating theocracy. Numbers is the culmination of the story of Israel's exodus from oppression in Egypt and their journey to take possession of the land God promised their fathers. Their socio-political climate is young and has much to correct within a people who live by Egyptian law, custom and culture. They have the goal of being a new nation while wrestling to relinquish Egypt from their hearts.

### *Purpose*

The book narrates the history of the Israelites during their sojourn in the wilderness from the completion of the law giving at Sinai, Lev. 27:34, to their mustering in the plains of Moab for actual entry into the Land of Promise.<sup>31</sup> It gives a clear picture

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<sup>3</sup> Its contents may be divided into four parts: (a) 1–10:10; (b) 10:11–14; (c) 15–19; (d) 20–36.

for the reader of the initial stages of a people without a country in search for one.<sup>4</sup> Rather than simply being an etiological tale to explain the name of a place in the memory of post-conquest Israel,<sup>54</sup> it is better seen as the first, and schematic, example of the disaffection and rebellion of Israel in the wilderness in response to Yahweh's clear provision of leadership on the way to the land of promise in the preceding narratives. This story may have an etiological motif, but this in no way jeopardizes the historicity of the place or the incident. The etiological element is subsumed under the general theme of Rebellion and Murmuring in the Wilderness, over and over again. We see God's desire to free them from the bondage of an Egyptian mindset and motives with the people becoming increasingly in opposition to this new theocratic idea of living. Moses is charged with leading these literal and figuratively wandering people, not only, into a new land but a new lifestyle as well.

### *Exegesis*

Verse sixteen states," So the Lord said to Moses, "Gather for me seventy of the elders of Israel, whom you know to be the elders of the people and officers over them; bring them to the tent of meeting and have them take their place there with you." J. F. Priest states that, the division of labor whereby some elders became judges, others military leaders, and others "officers," seemingly belongs to the more multifaceted condition of settled life; it may be only by an anachronism that it is here referred to the

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<sup>4</sup> Albert Barnes, *Notes on the Old Testament: Exodus to Ruth*, ed. F. C. Cook and J. M. Fuller (London, UK: John Murray, 1879), 181.

<sup>5</sup> B. O. Long, *The Problem of Etiological Narrative in the Old Testament* (Berlin, UK: Töpelmann, 1968), 42–43.

nomadic period of Hebrew history.<sup>6</sup> These officers were individuals who had the respect of the tribesmen. In this context the term elder or officer does not denote age necessarily, however it requires that person to have integrity, loyalty, and an undeniable influence with the people. In our attempt to build teams to increase the leadership reach our goal should be to find those walking or already possessing leadership traits.

A team or staff of seventy was to be cultivated, either by a selection from the existing staff of elders, or by the appointment of new ones, empowered to assist Moses, with their communal wisdom and experience, in the burdensome cares of government. The Jewish writers suggests that this was the origin of the Sanhedrim, or supreme appellate court of their nation. There is every reason to believe that it was only a temporary expedient, adopted to meet a trying exigency.<sup>7</sup> This concept of collaborative transformational leadership is enacted and carried out by individuals who have influence and respect within their community. Moses shared the weight of leadership in collaboration with other leaders who have influence to transform the hearts and thinking of the murmuring people and lead them more efficiently and effectively.

As the text opens, it appears that the burden of leadership has fallen solely upon Moses, who says to God, “Why have I not found favor in your sight, that you lay the burden of all this people on me?” (Num. 11:11 NRSV). The question is a curious one in the narrative logic of the Pentateuch. According to Exodus chapter eighteen, Moses had already shared leadership with the people at the behest of his father-in-law Jethro, who instructed him to find “able men among all the people” to serve as “officers over

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<sup>6</sup> Gray, *A Critical and Exegetical Commentary on Numbers*, 110.

<sup>7</sup> David Brown, A. R. Fausset, and Robert Jamieson, *A Commentary, Critical, Experimental, and Practical, on the Old and New Testaments: Genesis–Deuteronomy*, vol. I (London, UK: William Collins, Sons, and Company, Limited, n.d.), 541.



thousands, hundreds, and tens” (Ex.18:21). Yet it appears that in our text Moses has again assumed sole responsibility for leadership—whether because the other men proved incapable or because Moses was unable to truly share power we do not know.

When Moses complains to God about the burden of leading the people, God’s response is to propose a restructuring of leadership. From now on the people will have a voice in the decisions that affect the community. This suggests that the people’s complaints have been less of a selfish grumbling than a symptom of poor leadership exercised by Moses. What appears to be mere grumbling about the present or amnesiac nostalgia, often indicates people who feel disempowered from participating in the decisions that affect them.<sup>8</sup>

Verse seventeen states, “I will come down and speak with you there, and I will take some of the spirit that is on you and put it on them, and they shall bear the burden of the people along with you so that you will not bear it all by yourself. “I will come down,” this does not appear in a visible manner, or by local descent, but by the tokens of the divine presence and operations.<sup>9</sup> God promises that God’s presence will meet them at the designated location, suggesting that God will develop leaders from the ground up. Normally, God would lead Moses up the mountain; however here God says God will come down to the people not just one person. The promise of God’s presence in our leadership effort should give us a greater sense of relief. The mere fact of knowing that

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<sup>8</sup> Brown, Fausset, and Jamieson, *A Commentary, Critical, Experimental, and Practical, on the Old and New Testaments: Genesis–Deuteronomy*, 540.

<sup>9</sup> Brown, Fausset, and Jamieson, *A Commentary, Critical, Experimental, and Practical, on the Old and New Testaments: Genesis–Deuteronomy*, 541.

God will meet us in our labor is a divine favor that can generate longevity of leadership due to the confidence in a divine backing, support or supervision.

*Take of the Spirit Which is Upon Thee*

The spirit means the gifts and influences of the Spirit (ch. 27:18; Joel 2:28; John 7:39; 1 Cor. 14:12), and by embodying the spirit of Moses, and placing it upon them, is not to be interpreted that the abilities of the great leader were to be in any degree diminished; but that the elders would be endowed with a portion of the same gifts, especially of prophecy. It is vital to an organization and or an individual's victory to have the one centralized focus or vision. Within every organization each department may have different duties, however the desired outcome for the organization must be displayed throughout the whole.

*And They Shall Assist Thee in Bearing the Burden of the People, That Thou Bear it Not Alone*

It is difficult to ascertain that this clause does not presuppose and reference to verses eleven through fifteen, and yet the answer is only verbal and superficial. The point of Moses' argument in those verses is that Yahweh ought to bear at least part of the burden; this comes out most clearly when verses eleven, fourteen are placed between Ex. 33:1–3 and 12–16; but is sufficiently clear from verse twelve alone. So, when Moses in verse fourteen says I cannot bear this people alone, he means he cannot bear it without Yahweh's help. In this thought Moses is correct, apart from God and without God's empowerment and presence leadership in any form is impotent. As leaders we must be

diligent in seeking God's assistance, however it is never our responsibility to suggest or tell God how God should provide said assistance.

Moses is indeed a transformational leader, he has the assignment to transform the thinking, character, behavior, belief system, and hearts of an oppressed people to a liberated people dedicated to God alone. Moses has influence because of his experiences and leadership practices which enables him to set goals and meet those goals, to set vision and fulfill that vision. God desired Moses to have assistance from those who already had a measure of influence, organization, focus, vision, humility, and responsibility. However, God said that he would come down, his presence would be felt and displayed, in order that those with a measure of leadership ability would become fully vested with all the gifts and transformational leadership skills of Moses. These seventy leaders anointed with the leadership capabilities of Moses are not equipped with authority to assist Moses in bearing the burdens, the decision making and guiding of the people.

Verse eighteen states, "And say to the people, 'Consecrate yourselves for tomorrow, and you shall eat meat, for you have wailed in the hearing of the Lord, saying, 'If only we had meat to eat! Surely it was better for us in Egypt.'" Therefore, the Lord will give you meat, and you shall eat."

### *Say Thou Unto the People, Sanctify Yourselves*

God demands that the people prepare yourselves, by repentance and submission, to receive tomorrow the flesh they wanted. By my summation, it is crystal clear that the tone of the language implied a stern scolding, and that the granting of their request would

be more of a curse than a blessing. In *A Commentary, Critical, Experimental, and Practical, on the Old and New Testaments: Genesis–Deuteronomy*, it is suggested that, “God sent leanness into their soul,” implies that the decay which was sent was not bodily, but spiritual.”<sup>10</sup> God says to sanctify themselves and clear their spirits and stomachs because their loyalty and trust in God would be tested as they begin to eat the meat they so desperately want, as meat will be the only thing on the menu. We must be careful not to find displeasure in God’s provision because what we ask for in opposition to what God provides may be too much for us to thrive.

The people are given instructions to sanctify themselves, which is to say, prepare themselves through fasting, repenting, and submitting to God’s will for this season in the wilderness. Sanctification is a process in which the individual or group must turn from sin towards God while internalizing the precepts of God for a divine purpose. That purpose is to teach the people that God’s heavenly delicatessen of manna would serve them better than the sluggish meat they desired. Whenever and whatever God provides for us, there must be a season of sanctification to receive anything from God.

Verse nineteen states. “You shall eat not only one day, or two days, or five days, or ten days, or twenty days.” This declaration that they shall not eat for the number of days, suggests that they will get tired of the substance. The meat that was provided would not have variations to it, but it will be the same quail-like meat over and over and over again. All flesh is decaying, and God provided what was needed to survive the journey most healthily while the quail would make the journey tiresome and sluggish.

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<sup>10</sup> Brown, Fausset, and Jamieson, *A Commentary, Critical, Experimental, and Practical, on the Old and New Testaments: Genesis–Deuteronomy*, 542.

The complaints of the people of not having meat turned into a loathsome disdain for what they craved. God makes known to the people that whenever we complain about the blessings of God, God teaches us that the things we desire above what God has provided we will get tired of and begin to have a disdain for the very thing we demanded God to give us. How many times have we complained about our current predicaments only for God to give us what we asked for and yet we are still unsatisfied? We must learn to appreciate what God provides because what we are asking for, once we receive it, we may well begin to loathe and grow weary of.

Verse twenty states, “but for a whole month, until it comes out of your nostrils and becomes loathsome to you—because you have rejected the Lord who is among you and have wailed before him, saying, “Why did we ever leave Egypt?”” There is some difficulty about the words, “whole month” because the Israelites do not seem to have made a long stay at Kibroth-Hattaavah, and the miraculous supply does not seem to have followed them. The words are disagreements of stern irony and displeasure and need not be pushed. It was enough that animal food was given to them in quantity sufficient to have gorged the whole nation for at least a month.<sup>11</sup> Humanity was never designed to handle or digest only a meat diet. Our bodies require water, which provides the necessary nutrients for the sustainability of life. Lamb or fish are meats that were eaten occasionally, however, our primary diet and main source of energy and sustenance come from the horticultural vegetation. This month-long menu of meat was not easy for transient people. They had to endure the request of their murmurings, not as if God was simply granting their request, but as a recompense of sorts. There is a caution to all who

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<sup>11</sup> Thomas, *Introductory Essay*, 110.

ask God for the things God has not granted; it just may be that you get what you asked for and be overwhelmed by the enormity of God's reply.

The people's request was granted but what they did not comprehend that God knows that the human body requires more vitamins and minerals than protein. God provided all they needed with the manna but now those necessary minerals and vitamins would be lost in an overwhelming supply of protein that would make them lethargic and yearning once again for what God provided. They become bombarded with the same thing over and over again. Instead of receiving fresh manna every day they had to survive on decaying leftovers. What God provides for us daily is eternal and refreshing. The things we desire are mostly earthly decaying. Whatever God provides is what we need to thrive, not the things we want.

Verse twenty-one states, "But Moses said, 'The people I am with number six hundred thousand on foot, and you say, 'I will give them meat, that they may eat for a whole month'!" The great leader, struck with a promise so astonishing as that of suddenly furnishing, during the desert, more than two million of people with flesh for a whole month, betrayed an incredulous spirit, surprising in one who had witnessed so many stupendous miracles. It is possible that it was only a feeling of the moment, at all events, the incredulous doubt was uttered only to himself and not, as afterwards, publicly and to the scandal of the people. All leaders who do not share power or the weight of leadership have moments of doubt and disbelief when deferments and detours arise. Moses complains to God that not even the miraculous power God possesses and previously displayed would not be able to provide for them all the meat needed to feed the caravan of the multitude of wanderers. Let us never forget the past performances of God, in order

that we will never question or doubt the present power God embodies and can execute in all things.<sup>12</sup> Moses in his frustration retorts to God's declaration in a most condescending tone. Moses has a moment of memory lapse. in that he forgets the miraculous way in which God provided manna and this condescending remark is nothing more than a decrease of faith in God's sovereignty over nature and humanity.

Verse twenty-three states, "The Lord said to Moses, "Is the Lord's power limited? [a] Now you shall see whether my word will come true for you or not."" This verse indicates that the power of the Lord can reach far enough to fulfill his purposes. This simple and expressive figure of speech is adopted by Isaiah. God is at no disadvantage in the boxing ring. No opponent has farther reach, no opponent has a greater understanding of the stakes, and no opposition has a better track record of wins with zero losses. God emphatically states that His power is limitless and in need of no recharge or a reboot of the system.

God responds with God's own condescending question, with intentions to bring to Moses' remembrance that God is sovereign and omnipotent. There has never been an emergency with God. God had never been in a rush, nothing so urgent or important that God cannot handle every situation simultaneously. God's unlimited source of power can never experience a shortage, require an outlet, or need jumper cables. God's power is absolute, endless, limitless, and without borders. There will never be a problem God cannot solve or broken that God cannot fix. God is all powerful, a bulwark never failing.

Verse twenty-four states, "So Moses went out and told the people the words of the Lord, and he gathered seventy of the elders of the people and placed them all around the

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<sup>12</sup> David Guzik, *Enduring Word Bible Commentary* (McLean, VA: Enduring Word 2020), 165.

tent.” Moses declares the word of the Lord to the people precisely as God instructed. As Christian transformational leaders, we are required to declare the word of the Lord without error, additional, or contrary thought and motive. We are responsible for telling the people God’s word for their lives with accuracy so that the people understand and have no ambiguous thoughts concerning the plans of God for their lives.

Verse twenty-five states, “Then the Lord came down in the cloud and spoke to him and took some of the spirit that was on him and put it on the seventy elders, and when the spirit rested upon them, they prophesied. But they did not do so again.” In the cloud which was the representation of God’s perpetual presence with them. At other times this cloud dwelt above the tabernacle, soaring steadily above it in the clear air; but in certain junctures, for greater grandeur, the cloud came down and filled the tabernacle, or at any rate the entrance of it, while Moses stood and gazed. Whenever the Lord comes down, no matter the form of his presence, we all must stand in awe and reverence. It is a grand gesture by God to come down to us, it exudes relational priority and exemplifies salvific urgency. God not only will hover over us, but God will also come down and be infinitely close to us.

The phrase, “They prophesied,” mentioned for the first time was no doubt an ecstatic exclamation, not exactly beyond the control, but certainly beyond the origination, of those who prophesied. It must not be confused with that state of calm, spiritual exaltation in which such men as Isaac and Jacob spoke concerning things to come (Heb. 11:20; cf. Gen. 27:29; 49:28). Whitlaw also suggests that the phrase means literally “were caused to pour forth,” and the fundamental idea is that those affected became for the time being vents for the audible utterance of thoughts and expressions which were not theirs,



but by God's spirit.<sup>13</sup> This pouring forth can be meant they spoke as one voice with Moses, suggesting the same message was methodically preached by all leaders; over and above the thought that they foretold futuristic events. I submit the latter is more relevant in that God gave them Moses' spirit. It is a wonder to witness those who have been empowered to lead have the responsibility to be in unison with the main lead over the whole. No prophecy can be uttered unless the spirit of the Lord has consumed the proclaimer. Without the spirit, prophecy is merely a mystical utterance without the ability to cultivate change and transformation.

The phrase, "did not cease," rather, "did not add," or "repeat." The New Testament history no doubt supplies us with the explanation of this. Thomas Whitlaw states, that the supernatural sign thus accorded was of little use and was of much danger because it attracted to its exhibition an attention that was rather due to more inward and spiritual things.<sup>14</sup> When I was a young Sunday school attendee, Mr. Kevin Barr, my Sunday school teacher said, "Division is the only mathematical discipline that the bible reader can use." He continued by stating, "No addition and no subtraction, God says to rightly divide." In this scene they are not adding or altering, only announcing what God had already declared to Moses and gave them the message to spread.

We should not understand the words: "Taking from the Spirit of Moses, he gave the Spirit to the seventy elders," as though God is removing some material and physical substance from Moses and dividing it into seventy portions, and as though he were giving a scanty particle to each of the elders. It is impious to perceive the nature of the God in

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<sup>13</sup> Thomas, *Introductory Essay*, 111.

<sup>14</sup> Thomas, *Introductory Essay*, 111.

this way. It is as if Moses and the Spirit who was in Moses were the lamps of some brilliant light from which God kindled seventy other lamps. The principal splendor of that light came to the others in such a manner that the very origin of the light suffered no loss from sharing its source.<sup>15</sup> It is God's divine will to fill our mortal lives with divine light, and Moses in his light could not spark a flame in all seventy. God's eternal flame could provide enough fire to ignite divine illumination within the seventy and more. In essence, God gave them God's spirit which God had previously given to Moses. When leaders are truly ignited and inspired by God, that spirit becomes infectious and becomes a part of the core team and throughout the culture and DNA of the organization.

### **Lateral Biblical Text**

Luke 10:1-11 states:

(After this the Lord appointed seventy-two[a] others and sent them on ahead of him in pairs to every town and place where he himself intended to go. He said to them, "The harvest is plentiful, but the laborers are few; therefore, ask the Lord of the harvest to send out laborers into his harvest. Go on your way; I am sending you out like lambs into the midst of wolves. Carry no purse, no bag, no sandals, and greet no one on the road. Whatever house you enter, first say, 'Peace to this house!' And if a person of peace is there, your peace will rest on that person, but if not, it will return to you. Remain in the same house, eating and drinking whatever they provide, for the laborer deserves to be paid. Do not move about from house to house. Whenever you enter a town and its people welcome you, eat what is set before you; cure the sick who are there, and say to them, 'The kingdom of God has come near to you.' [b] But whenever you enter a town and they do not welcome you, go out into its streets and say, 'Even the dust of your town that clings to our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near.

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<sup>15</sup> C. Levy, *Philo of Alexandria* (Stanford, CA: Stanford Encyclopedia of Philosophy, 2018), 38.

## Introduction

Permit me a moment to state that Moses and Jesus have a direct connection that cannot be disputed in the Gospel of Matthew. Their births take place when both monarchs are relentless and ruthless in their efforts to murder male children two years old and younger. The threat to the life of a child intended for some important destiny is a common feature of ancient narratives, but the most important point of comparison is the threat to the life of the infant Moses. Beyond that, it seems likely that we are intended to see in this threat a prolepsis of that threat to Jesus' life, which would ultimately result in the crucifixion.<sup>16</sup> The Matthean text also draws on a subsequent threat by Pharaoh to the life of Moses. Exodus 2:15 provides the closest point of verbal comparison to Matthew 2:13.

The Book of Matthew is a map of sorts to mark Jesus as the spot or the treasure for which the map was charted. This Jesus of Nazareth is indeed the Messiah sent to deliver not only the Jews but all humanity from their sins into a right relationship with God. Matt's map to the Messiah is methodical as it moves its readers from the promise made to Abraham to the fulfillment of that promise found in a resurrected Jesus. This gospel, more than the others, asserts the absolute Lordship of Jesus as the Redeemer and Messiah.

I thought it was worth mentioning this connection between Moses and Jesus through the lenses of Matthew's account as supported by a plethora of scholars. In Exodus, Moses went up on Mount Sinai and received the Law then taught the Law to

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<sup>16</sup> John Nolland, "The Gospel of Matthew: A Commentary on the Greek Text," in *The New International Greek Testament Commentary* (Grand Rapids, MI: William B. Eerdmans, 2005).

God's people. Like Moses, Jesus is presented as a second Moses who teaches the Law on the Mountain. Matthew intentionally draws a parallel between Moses as the original leader of God's people and Jesus, the ultimate "lawgiver" and interpreter of God's Law.<sup>17</sup> However, for this project, I think the liberation movement that Moses had to lead the Hebrew people into the Promised Land had more significance to Jesus in Luke's gospel, who painted Jesus as a liberator.

Although Moses' choice of seventy elders to be his helpers (Num. 11:16–25) may be in Luke's mind, more likely the stronger influence is the report of seventy nations in Genesis chapter ten (seventy in the Hebrew text, seventy-two in the Greek). After all, Luke is anticipating the mission to the nations beginning at Pentecost after Easter when persons gathered "from every nation under heaven" (Ac. 2:5).<sup>18</sup> This lateral text gives us another biblical text in which collaborative transformational leadership is displayed by Jesus and his choosing of the seventy-two Jesus sent out to spread his good news. This biblical text informs us that even our Lord and Savior used a transformational leadership model as Jesus began the work of spreading the good news. He was chiasmic, influential, informative, empowering, and his past experiences with his followers taught them to trust his guidance and leadership. If Jesus implemented a more collaborative approach to transformational leadership, how much more do we do who are not the incarnate, omniscient, omnipresent, and omnipotent Lord, use collaborative models of transformational leadership?

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<sup>17</sup> Dale Allison, *The New Moses: A Matthean Typology* (Minneapolis, MN: Fortress Press, 1994), 174.

<sup>18</sup> Fred B. Craddock, *Luke: Interpretation, a Bible Commentary for Teaching and Preaching* (Louisville, KY: John Knox Press, 1990), 144–145.

Jesus has been to what we Christians call the Mount of Transfiguration with Peter, James, and John, where he is witnessed as the culmination of the law in the visitation of Moses and the fulfillment of the promises of God through the visitation of the Prophet Elijah. After his transfiguration, Jesus announced that He would have to die to fulfill his mission given by God the Father. He says to his followers that he must die and follow up his destiny with what it truly means to follow him and be his disciple. After teaching his disciples what it means to follow him, he selects seventy-two disciples to go out into varying cities, preach the good news, and make more disciples.

The physician, Luke, whose name provides for us the title of this gospel also with much agreement is the author of the gospel. Luke is a Roman convert to the way of Jesus and while learning from the disciples and an unknown source puts together the letter with the intent to spread the gospel of Christ's liberating work on behalf of humanity. The gospel according to Luke, was written in 85 C.E. give or take five to ten years. It was most likely written during the reign of the Roman Emperor Domitian. It is known in its earliest form from extensive papyri fragments dating to the early or middle of the third century.

Luke was writing in the later decade of the first century, predominately to Hellenistic culture. There are several debates concerning the origins of the letter, whether it was written in Antioch or some other place. Antioch being one of the centers or main hubs of Hellenistic thought would probably be the correct assumption. Luke was in touch and understood the pulse of Hellenism which gave him a broader reach within Hellenistic circles.

The political unrest of Rome affected the reach of the realm and Israel was experiencing oppression from the Roman prelate and soldiers. While enduring political unrest, those who have converted to followers of the way of Jesus are experiencing persecution from the Jewish authorities as well. It is in this socio-political climate that Luke writes this gospel.

### *Purpose*

Luke probably had several goals in writing to assure his readers of the truth of what they had been taught. He also wanted to help them understand how Israel's rejection of Jesus and the Gentiles' entrance into the kingdom of God were part of God's plan. Further, Luke wanted to clarify that Jesus did not teach that his bodily return would come immediately. There would be a period between his resurrection and his return and to emphasize that they need not fear any mere earthly power such as Rome.

### *Exegesis*

Verse one states, "After this the Lord appointed seventy-two others and sent them on ahead of him in pairs to every town and place where he himself intended to go." The word appointed, (ἀνέδειξεν) means to lift and show, descriptive of someone being elevated to a position. The phrase "Other seventy," speaks to an added seventy in addition to the twelve disciples. Jesus always locates and cultivates new disciples and leaders.

There is much speculation concerning whether or not Jesus appointed seventy or seventy-two that he sent on ahead of him. The number seventy would have sufficed seeing that it is a Mosaic figure that became the key to the creation of the Jewish people.

In this Lukan narrative, it would have made sense to use this familiar number. However, I surmise that the additional two, along with the seventy was another example of Jesus' creation of Christ's followers taking what God has gone to another level and elevating understanding and mission.

These twelve verses cultivate for the readers a mission charge to the disciples.<sup>19</sup> This is a Lukan concept, in that Jesus has a mission to proclaim good news to the poor, set the captives free, give sight to the blind, and introduce the acceptable year, the favorable year of The Lord. Thus, Jesus gives these seventy-two a mission, a mandate to execute. In the 'Clementine Recognitions,' a writing of the first half of the third century, the number of people was recorded as seventy-two. The early church fathers planted their sacred hats on the sacred symbolism of the desert wanderings. It is undeniable that Israel understood the number as a significant mark of their history.

Verse two states, "He said to them, "The harvest is plentiful, but the laborers are few; therefore, ask the Lord of the harvest to send out laborers into his harvest." The harvest (θερισμός). From θέρος, *summer* (compare θέρομαι, *to become warm*). Harvest, that which is gathered in summer. This is an illustration that most of the seventy-two would understand given that most of the people were agriculturalists.

Send forth (ἐκβάλλη) to drive or thrust forth, implying the urgency of the mission.<sup>20</sup> This phrase "send forth" provides the seventy-two with a framework for the seriousness and severity of Christ's message. When Christ calls and equips us, God also

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<sup>19</sup> Joseph A. Fitzmyer, *The Gospel According to Luke X–XXIV: Introduction, Translation, and Notes* (New Haven, CT: Yale University Press, 2008), 842.

<sup>20</sup> Marvin Richardson Vincent, *Word Studies in the New Testament*, vol. 1 (New York, NY: Charles Scribner's Sons, 1887), 350.

propels us full steam ahead into the utmost important work of proclaiming the Kingdom of God is at the head. The Lord sees that many people need to be harvested into the kingdom, but there are few workers. Therefore, he asks the seventy to pray for more workers.<sup>21</sup> The harvest simile was a favorite one of the Master. “The field is the world” he told them in the parable of the sower.<sup>22</sup> Jesus sends these seventy-two disciples out into a decaying spiritual and social-political world with urgency, fully knowing that the harvest is ripe and ready for the picking. In a world filled with political unrest and religious hypocrisy, Jesus says that because of this fact, people are desiring to witness true leadership and a relationship with God, thus the harvest is plenty due to the lack of responsible religiosity and transformational leadership. There are so millions of people today who live within this corrupt world system, ripe for calling them out and harvesting them from the soil of corruption and transplanting them into the soil of a relationship with Christ.

Verse three states, “Go on your way; I am sending you out like lambs into the midst of wolves.” “I am sending you” the verb (*apostellō*) indicates that apostleship in Luke entails a mission.<sup>23</sup> It is evident that there is no separation of leadership and mission. Every leader must have a mission and vision that stamps and solidifies leadership. Jesus conveys his mission through the sending out of these seventy-two. His mission is to reach the world with the good news that God has made God’s kingdom

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<sup>21</sup> Douglas Mangum, ed., *Lexham Context Commentary: New Testament*, Lexham Context Commentary (Bellingham, WA: Lexham Press, 2020), Lk 10:1–16.

<sup>22</sup> H. D. M. Spence-Jones, ed., *St. Luke*, vol. 1, The Pulpit Commentary (New York, NY: Funk and Wagnalls Company, 1909), 270.

<sup>23</sup> Robert H. Stein, *Luke*, vol. 24, The New American Commentary (Nashville, TN: Broadman and Holman Publishers, 1992), 305.



accessible through faith in Him. His purpose in sending the seventy-two into the varying communities to convey the mission that the people may obtain an abundant life through faith in Him. Jesus says I am sending you as sheep amongst wolves to cultivate faith and hope within a faithless and hopeless people.

Verse four states, “Carry no purse, no bag, no sandals, and greet no one on the road.” Jesus required that they traveled light, with intentions to show the disciples that God will provide for those who are sent out in his name for his purpose. Also, to give those who have been transformed by the power of the good news of Jesus to show their appreciation by helping, serving, and providing for those servants who taught and introduced them to this new concept of faith in God. When we prioritize evangelism in obedience to Jesus’ mandate, we will always have our needs provided for. It is a willing heart that will receive a worthy reward.

Verse eight, states, “Whenever you enter a town and its people welcome you, eat what is set before you;” This is akin to Moses telling the seventy that they will not eat for one to ten days until the lord places before them what he provides. Jesus tells them to eat whatever their gracious host provides for them to eat. This is also a comparison to Jesus’ ministry to the Gentiles and those who observe different customs than the seventy-two sent by him. Jesus makes it clear through a subtle gesture that those who receive you receive Jesus, and Jesus accepts all people thus the seventy-two must embrace different people as Christ does.

Verse nine states, “cure the sick who are there, and say to them, ‘The kingdom of God has come near to you.’” In 9:2 preaching God’s kingdom is placed before healing, but here the order is reversed. Luke may have placed healing first because such healings

are to be understood as signs that God's kingdom has come. Miraculous healing is always evidence of God's presence, doctors provide us with prescriptions to manage illness, but the power that Christ does more than manage, it alleviates all manner of illness and diseases.

The phrase "The kingdom of God is near you," according to Stein, elsewhere, God's kingdom is said to have arrived (Luke 11:20; 16:16; 17:21), here its nearness is emphasized. This may be because Jesus has come into the world to save and redeem humanity into the right relationship with God.<sup>24</sup> God through Jesus announces that God desires to be close to and near the hearts of God's people. In Christ, we have unlimited access to God, but more importantly, God has come intimately close to God's prized possession. The words of Jesus are healing, transforming, and liberating. His word brings about new life, presents new opportunities, and displays tangible change in the life of those hearing His word. Here, literal healing is a sign for those to see that the kingdom of God is at hand and believe that they might believe the word of the disciples. People who hear us preach the gospel should see evidence of healing in their lives through this glorious gospel of Christ. When the word of God is preaching, conflicts are healed with results, quarreling partners should experience the healing of that relationship, marriages should be restored and reconciled, minds transform, and yes even bodily tangible healing will be evident. When leaders practice collaborative transformational leadership, the organization will experience healing as well.

Verses ten and eleven state, "But whenever you enter a town and they do not welcome you, go out into its streets and say, 'Even the dust of your town that clings to

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<sup>24</sup> Stein, *Luke*, 306.

our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near.” Robert Stein suggests that Luke underlined this theological truth by referring to it once again.<sup>25</sup> The repetitiveness of this kingdom closeness is to emphasize the divine truth that God no longer requires religion, but relationship, and God is near to the hearts of humanity.

There will be groups and individuals who refuse to heed the word of transformational leaders and when they refuse to see the value, understand the importance, and adhere to the mandate to accept this leadership model, Jesus says when they do not receive you, kick the dust from your feet, which is to say, do not take offense. Do not be discouraged. Do not become argumentative, instead rid yourself of all feelings and thoughts of defeat and discouragement. Herald the message one final time that the kingdom of God is at hand and move on to the next town. People will not always accept or embrace our teaching, preaching, and leading; however, we must leave a lasting and lingering word in their hearing that may one day spark transformation later. God is such a gentleman, in that God will never force us to do anything, thus the concept of free will.

### **Conclusion**

At the onset of this study, it was my position that this passage was about Moses moving from a controlled model of transformational leadership to a collaborative model of transformational leadership. After a deep exploration of the primary and linear texts, I have concluded that this viewpoint is parallel to the biblical record. Moses is given orders to lead the caravan of Hebrew migrants more collaboratively while exuding

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<sup>25</sup> Stein, *Luke*, 306.

transformational leadership. There is much emphasis on the choosing of seventy elders with intentions to create a more shared and collaborative way of leading God's people. The call to collaborative models of transformational leadership involves a recognition that control models of leadership create burnout, frustration, and disorganization within the leader. When a leader trains and involves others in a more collaborative effort of leadership, the people's needs are attended to, and the leader is more focused, less stressed, and free to lock in on the major mission, vision, and execution of the transformation that needs to take place.

Contextually, Westside Baptist Church must begin the process of embracing and adapting to a more collaborative model of transformational leadership. Doing so means selecting new and emerging influencers and individuals who have a respected voice within the congregation, training them in collaborative models of transformational leadership, and sending them forth to serve in various fields of ministry. Our text urges us that collaborative models of transformational leadership are a great way to witness transformation within a group of people and or organization. It is a divine model of leadership in which the church can thrive.

## **CHAPTER THREE**

### **HISTORICAL FOUNDATIONS**

Transformational leadership has been a widely used term for a long time, and executives from every industry use it to define their management style and objectives. From the Common Era until the present, every leader has materialized and emancipated leadership, either via control or through collaboration. Out of every detail, the question remains as to how transformative leadership appears in action. What influence does this value-driven leadership approach have on leaders? Leaders who practice a style of leadership that inspires good changes in both the individuals under them and the organization as a whole fit into the umbrella of transformational leadership. However, this does not describe the concrete activities and measures that may be taken to live up to the designation of a transformational leader. However, when it comes to leadership, transformational leaders provide an atmosphere in which workers may develop and become the leaders they aspire to be. Great leadership creates space for other leaders to flourish—fostering a pleasant atmosphere and may contribute to higher retention and productivity among their workers.

Transformational leaders are characterized by four traits that might be present in varying degrees: charm, inspiration (an upbeat outlook on accomplishing goals), intellectual stimulation (the encouragement of critical thinking and problem-solving), and

empathy.<sup>1</sup> Leaders with a transformational style are invested in the well-being of their followers and work tirelessly to ensure the success of everyone involved. Leaders who truly make a difference radiate vitality, enthusiasm, and determination. It is not shocking that leaders with these characteristics can make or break a company.

Leadership is not a simple or easy process; it entails a wide range of activities and responsibilities, such as task coordination and structure, representing the workgroup to people outside the group, procuring resources, and overseeing and developing team members. Given the variety of tasks that need a wide range of skills, it seems doubtful that either older or younger leaders are more effective in general. Some leadership activities, such as making complicated judgments, need quick information processing, which has been shown to deteriorate with age.

People in the past have established examples of prime transformative leadership—they employed various techniques that worked for them, whether it was seizing an empire, gaining independence from colonialism, or preserving a realm for themselves. We learn about the best leaders via language, philosophy, and history.

The primary goal of this study is to congregate and divulge the use of transformational leadership in the past. It also focuses on the diversity of leadership, from control to collaboration—this research intervenes in history and politics with historical figures that have worked upon leadership. This research will demonstrate how and what Niccolo Machiavelli understood about leadership and how it helped him and others toward growth, as well as his frame of mind that shapes our thinking about leadership.

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<sup>1</sup> B. M. Bass, B. J. Avolio, and L. Atwater, “The Transformational and Transactional Leadership of Men and Women,” *Applied Psychology: An International Review* 45 (1996): 5–34.

Leadership scholars, practitioners, and casual observers frequently discuss Niccolo Machiavelli in the context of leadership techniques. Machiavelli, his writings, and the concepts attributed to him can be viewed from a more informed, less condemnatory, and more favorable perspective.

Politics is the art of controlling people; being a ruler entails enormous responsibilities. Politics may also be considered a philosophy. Niccolo Machiavelli was a well-known philosopher who wrote extensively about leadership and politics. Politics and moral ideas are inextricably linked. Machiavelli establishes the essential principles of administration. Humans feel safer when they repeat successful behaviors from the past. Machiavelli offers a leadership philosophy that assists in the establishment of rules for community living and sustaining society. He also concluded that people are driven by two motivations: love and fear, and that a wise dictator uses both. In other words, the monarch may wield power through a combination of love and terror.

The research solely revolves around leadership, control, collaboration, and Machiavelli's input on these factors. It will be presented with breakdowns of studies and philosophy, specifically of Niccolo Machiavelli. It will break down to multiple theories Machiavelli suggests and enhance the understanding of transformational leadership among the readers.

### **Description: The Roots of Transformational Leadership**

One of the earliest theoretical and methodological endeavours to comprehend and make sense of leadership is transformational leadership. Leadership development is the process by which a leader influences subordinates to change their behaviour in response

to new opportunities and empowers them to engage in cultivating change within the organization.

Burns is credited with being the first to discuss "...the distinction between transactional leaders, who attempt to satisfy the current needs of followers by focusing attention on exchanges, and transformational leaders, who attempt to raise the needs of followers and promote dramatic changes of individuals, groups, and organizations," which is the foundation of the transformational leadership theory.<sup>2</sup> Burns argued that leadership entails more than just the capacity to exert influence over subordinates; it also requires the ability to inspire others and shape their moral compass to alter the norms of the group as a whole. Charisma, inspirational leadership, intellectual stimulation, and consideration of follower needs are four hallmarks of transformational leaders. Scholars in the field of management started paying serious attention to the idea of transformational leadership sometime in the 1980s when many businesses began to recognize the need for sweeping changes in operations to adapt to the shifting economic and political landscape.

Transformative leaders inspire their followers to put aside their own goals in favor of the group to bring about the leader's vision. The purpose of this research is to identify the traits of a transformational leader, specifically how such a person can influence their followers to change their behaviour by catering to their needs, educating them on the significance and value of the results of their work, and convincing them to put themselves to the side for the greater good of the organization. The result is a rise in the followers' job satisfaction, reverence for their leaders, and eagerness to get things done.

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<sup>2</sup> J. M. Burns, *Leadership* (Ann Arbor, MI: Open Road Media, 2012), 2012.



### *Fundamentals of Transformational Leadership*

Leadership that inspires followers and entire communities to alter their behavior is said to be transformational. A perfect example of this would be when a leader inspires their followers to make great changes in their lives with the ultimate objective of having those followers become even better leaders themselves.

Leadership that transforms its followers into creative problem solvers and forward-thinking problem solvers is called transformational leadership. Executives use this technique to empower their staff to solve problems independently and encourage them to try out fresh ideas.<sup>3</sup>

Leaders who can transform others and their organizations have a deep commitment to their purpose and job. Although they are held in high regard by their followers, transformational leaders are not interested in public acclaim since they are only concerned with the success of their company. Leaders take measured risks after consulting with their teams and using their judgment and expertise. Each choice is considered in light of the organization's mission, vision, and goals.

### *Importance*

Leadership may take various forms. The transformational leader motivates followers to act and create habits that will benefit the organization over the long run, as opposed to other styles of leadership, which may benefit the leader personally or provide short-term benefits. This strategy is gaining traction because it has the potential to benefit

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<sup>3</sup> C. Preimesberger, "Transformational Leadership and Evidence-Based Management: Keeping Patients Safe," National Center for Biotechnology Information, <https://www.ncbi.nlm.nih.gov/books/NBK216194/>.

both the leader and the company.<sup>4</sup> For instance, a transformational leader prioritizes knowing what drives each person and directing their attention toward the company's long-term goal rather than addressing immediate problems.

These leaders are also open to criticism and opposition. Thus, individuals feel more comfortable speaking up about their own views and providing feedback on proposed policies. To ensure that all members of the team feel like they contributed to the team's success, leaders will take chances and welcome advice from others. The leadership style of transformational leaders is characterized by its emphasis on teamwork and encouragement of mentoring. Companies are prepared beforehand for unexpected changes—like a restructuring or reduction if their staff have faith in their own abilities to succeed and learn from setbacks.<sup>5</sup>

Depending on the circumstances and requirements, different managers may use various approaches, transactional and transformational styles. When it comes to making sure critical short-term goals are accomplished, and operations are operating smoothly, a more transactional approach may be required. On the other hand, a transformational strategy promotes creative problem-solving, fresh perspectives, and long-term planning in the company.

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<sup>4</sup> L. T. Tuan, "Perceived Leadership Styles, Outcomes of Leadership, and Self-Efficacy Among Nurse Leaders: A Hospital-Based Survey to Inform Leadership Development at a US Regional Medical Center," *Nurse Leader* 19, no. 4 (2021): 390-394, <https://doi.org/10.1016/j.mnl.2020.07.010>.

<sup>5</sup> B. M. Bass, B. J. Avolio, and L. Atwater, "The Transformational and Transactional Leadership of Men and Women," *Applied Psychology: An International Review* 45 (1996): 5–34, <https://www.ncbi.nlm.nih.gov/books/NBK216194/Bass>.

*Transactional Leadership:*

When it comes to setting and conveying expectations for someone's work, transactional leaders rely on order and specific instructions. It uses a system of incentives and penalties related to performance. This kind of transactional leadership tends to focus on the here and now rather than the long haul. Despite being more hierarchical than other methods, this strategy works best when goals are discussed and agreed upon with employees, and they are provided the tools they need to execute their tasks well. Workplace objectives are encouraged to be SMART (specific, measurable, attainable, relevant, and timely). Leaders who operate only on the transactional level sometimes engage in "management by exception," opting to get out of the way if things proceed as planned.<sup>6</sup> Missed sales targets and manufacturing delays, on the other hand, garner immediate notice.

*Transformational Leadership*

Although transformational leaders address problems as they emerge, they also constantly push for fresh perspectives and ideas. They prioritize idealistic, long-term, or intangible objectives. Traditional, measurable targets, such as sales or customer satisfaction, are still important, but a transformational leader place them in context. By appealing to people's interests, transformational leaders influence and inspire them to take activities that further the team's and company's pursuit of organizational goals and the leader's vision of success. Giving workers a voice in setting priorities builds loyalty to the final product.

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<sup>6</sup> M. Herman, "Ten Smart Ideas to Really Improve Employee Collaboration," LumApps, <https://www.lumapps.com/employee-experience/employee-collaboration-ideas/>.

A transformational leader seeks to fix the problem through more direct involvement, such as by holding joint sales calls to better understand the challenges the salesperson is facing or providing additional resources and training, whereas a transactional leader might react punitively to negative results by lowering the salesperson's commission or reassigning sales prospects.<sup>7</sup>

### **Machiavelli and The Prince:**

Machiavelli, or Niccolo di Bernardo dei Machiavelli, was a political theorist, public official, and writer active in Renaissance-era Florence. Famous works of his include the philosophical treatises *The Prince and Discourses on Livy*, as well as the tactical manual *The Art of War*. Even though his most influential work, *The Prince*, was published in 1513, the Italian Renaissance scholar Niccol Machiavelli is widely regarded as a founding father of contemporary political science. He outlined a pattern of conduct worthy of emulation by those in positions of authority, and his work has since become a classic in the field. The book had such an impact that the term "Machiavellian" started to be used as a pejorative for corrupt and ruthless politicians.

Machiavelli's early exposure to the Renaissance era, which he witnessed firsthand as a Florentine, influenced his outlook on the world. At the time he lived, there was a resurgence of interest in classical Greek and Roman ideas, a proliferation of new ideas, a flourishing arts scene, and a dynamic political climate.<sup>8</sup> Machiavelli served as a

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<sup>7</sup> Sally Okun, "The Clinical Trials Transformation Initiative: Shaping the Future of Clinical Research," Clinical Leader, <https://www.clinicalleader.com/doc/the-clinical-trials-transformation-initiative-shaping-the-future-of-clinical-research-0001>.

<sup>8</sup> N. Machiavelli, *The Prince* (Gutenberg, UK: A Project Gutenberg Ebook, 1532).

politician and diplomat in Florence, but he was not often regarded as a shrewd or manipulative figure in his own right. Instead, the deeds of the Borgias and the Medicis, two of the most prominent families in Renaissance Italy, provided inspiration for much of his understanding. His book offers realistic advice that any leader may put to good use. Certainly, some of Machiavelli's ideas are divisive, and they must be evaluated considering their time and place.<sup>9</sup>

The modern leader depicts several genuine views and philosophies on leadership styles and the best methods for guiding followers in a complex and often difficult environment. Machiavelli's view on leadership and power is sometimes misconstrued and misrepresented as an unethical and egocentric flaw in a leader's character. Learning to utilize people is only one small part of Machiavelli's realistic approach to leadership. Instead, it is an intricate sociological study designed for those who aspire to head governments and social groupings and transform them into proactive organizations.

People who want to assume leadership roles in organizations that undergo significant changes face significant challenges.<sup>10</sup> This is because any such shift poses a threat to the existing social and power structures. Most significantly, as these long-standing institutions undergo transformations, the regular participants inside them risk losing their social status and power. For instance, if a boss condones theft on the job, his staff may decide to forego the prospect of electing a leader who will stand up to such destructive practices. Because power is so fluid, however, Machiavelli aims to teach the

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<sup>9</sup> M. P Cunha, S. Clegg, and A. Rego, "Lessons for Leaders: Positive Organization Studies Meets Niccolò Machiavelli," *Leadership* 9 no. 4 (2013): 450–465.

<sup>10</sup> Rick Gilmore, "Pennsylvania State University World Campus (2022) PSYCH 485 Lesson 2: The Dark Side of Personality," Pennsylvania State University, <https://psu.instructure.com/courses/2177519/modules/items/33991644>.

aspiring leader the traits of situational leadership. In addition, for any social organization to succeed, it is in the leader's best advantage to know how the circumstance, the leader, and his followers all work together to achieve the group's objective.

The primary goal of Machiavelli was to encourage the next generation of leaders to emulate the traits of successful leaders. One of the leadership styles emphasized by Machiavelli's ideology is directed leadership, which, according to Machiavelli, leads to greater success since the leader sets clear standards for his followers to abide by. Leaders, in Machiavelli's view, are defined by a set of characteristics that allow them to adjust to different circumstances.<sup>11</sup> Any prospective leader with interest in synthesizing modern leadership notions and theories would do well to read Machiavelli's *The Prince* for its detailed descriptions of vital leadership qualities and actions in specific scenarios.

### **The Dimensions of Transformational Leadership**

Organizations are dynamic. They possess the quality of changing and growing in multiple and diverse ways. At the same time, they are also capable of management, such as transformation. Transformational leadership is an effective leadership model that helps adapt to existing environmental circumstances through monetary or human resources, information, or external variables.

There are a few dimensions of transformational leadership such as vision, diverse communication, encouragement, and intellectual stimulation. Any organization's vision statement must address the fundamental question: "What do we want to become?" Vision

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<sup>11</sup> Rick Gilmore, "Pennsylvania State University World Campus (2022). PSYCH 485 Lesson 6: Contingency Theory," Pennsylvania State University, <https://psu.instructure.com/courses/2177519/modules/items/33991706>.

is the representation of the desired future based on organizational principles.

Transformative leaders need to know and comprehend the direction, articulate the vision, and check that it was received in the way it was meant.<sup>12</sup>

Inspirational communication expresses positive and encouraging messages about the organization and remarks that promote motivation and confidence. Transformational leaders always seek new information on what drives their employees to perform at their highest levels. Inspiring others while laying forth a plan is crucial. Without support and efforts to boost morale, sharing a vision may have no or possibly the opposite effect. Supportive leaders show their followers that they care and are sensitive to their needs. Though transformative leaders are not required to have managerial skills, they will fare better if they do.

Intellectual challenge arouses workers' attention to issues, raises their problem-solving I.Q., and inspires them to approach challenges in novel ways. Accepting that problems exist and will continue to exist is necessary to pique employees' interests and find solutions. While it is true that an ounce of prevention can save you from having to deal with a much larger problem later, overestimating your ability to prevent problems in the first place might leave you unprepared to deal with them when they do happen. Keeping everything under check is essential. A transformational leader can play a pivotal role in transforming an organization into a learning enterprise by seizing the chance to involve people in the problem-solving process at every stage.

To be considered a learning organization, a company must excel in the following five areas: systematic problem solving, experimenting with new approaches, learning

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<sup>12</sup> M. Tengi, M. Mansor, and H. Zahari, "A Review Theory of Transformational Leadership for School," *Int. J. Acad. Res. Business Soc. Sci.* 7 (2017): 792–799.

from their own experience and history, learning from the experiences and best practices of others, and transferring knowledge quickly and efficiently throughout the organization. Personal recognition for employees, in the form of rewards like praise and appreciation of effort upon the attainment of specific goals, is a minefield that must be navigated, but it is essential. To keep people motivated and eager to pursue their goals, it is crucial to comprehend how incentives can affect motivation and engagement and to identify which actions drive them. To foster an environment where people are motivated to learn from one another and work together, transformational leaders offer rewards that are in their colleagues' best interests.

### **Leadership Through Machiavelli's Eye**

In today's imperfect world, leaders face a plethora of competing philosophies, theories, and practices about how to best lead their teams. Machiavelli's ideas on leadership and power are often misconstrued, with the common perception being that leaders are immoral and self-centered. Learning to utilize the masses is only one small part of Machiavelli's realistic approach to leadership. Instead, it is an in-depth sociological analysis for people who want to transform governments and social groups into proactive organizations at the top.<sup>13</sup>

Leadership is difficult for those who wish to bring about change inside their companies.<sup>14</sup> This is because reform often threatens existing social and power systems.

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<sup>13</sup> F. D. Belschak, Den Hartog, and K. Kalshoven, "Leading Machiavellians: How to Translate Machiavellian's Selfishness Into Pro-Organizational Behavior," *Journal of Management* 41, no. 7 (2013): 1934–1956.

<sup>14</sup> Rick Gilmore, "Pennsylvania State University World Campus (2022), PSYCH 485 Lesson 2: Intelligence and Leadership," Pennsylvania State University, <https://psu.instructure.com/courses/2177519/modules/items/33991645>.



Most significantly, when these long-standing institutions transform, the regular participants inside them run the risk of losing their social status and authority. For instance, a group of workers who are permitted to steal from the company by their leader may decide against electing a leader who would stand up to such destructive actions. Because power is so fluid, however, Machiavelli aims to teach the aspiring leader the traits of situational leadership (PSU WC, 2022). In addition, for any social organization to succeed, it is to the leader's advantage to know how the situation, the leader, and his followers could all work together to achieve the group's objective.

### **Transformational Theory vs. Machiavelli's Theory**

It is widely held that the concepts of Machiavelli provide sound management guidance and a clear path for transformation because they are more relevant to modern culture. The classic Machiavellian arguments on leadership are revisited and compared to contemporary transformational theory in this research. It analyses its significance and effect on a leader's approach to scanning the environment, developing a plan, putting that strategy into action, and monitoring and adjusting its performance.<sup>15</sup>

Employees are encouraged to take the initiative and shape the company in a positive way under a transformational leadership style. The leaders accomplish this by giving their teams a safe space to work in and encouraging them to take the initiative. On the other hand, Machiavellians might be defined as an ambitious group who will stop at nothing to attain their goals. A good leader should be respected and feared rather than

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<sup>15</sup> Simone I. Flynn, "Comparative Leadership Analysis: Transformational Theory Vs. Machiavelli's Theory," Edubirdie, <https://edubirdie.com/examples/comparative-leadership-analysis-transformational-theory-vs-machiavellis-theory/>.

admired and adored. They should also be morally upright, intellectually capable, and enjoy widespread popular support. In the context of contemporary transformational leadership theory, a successful leader will have the trust and respect of his team members and will actively use their talents to achieve shared goals.

A transformational leader is one that invests in their team by getting to know them, developing their talents, and backing them up in their efforts. They encourage their staff members and do not always intervene too closely. These managers have faith in the judgment of their highly skilled workers, allowing them considerable autonomy in carrying out their responsibilities. This management style places a greater emphasis on developing their team members, giving them responsibility and freedom while keeping them committed to the organization's overall aims. In addition, they inspire their group by setting a good example in terms of ethics and behavior. Machiavellian motivation follows separate rules, such as "it is better to be feared than loved."<sup>16</sup> Staff members are subject to severe regulations and penalties if they break any of them. Having a job threat is a powerful motivator and driver for workers. They are just as driven as everybody else to take down the competition. The principle of natural selection is at work here. As a result, it draws in workers who can adapt to any circumstance and complete their tasks successfully.

In accordance with their core values, Machiavellians insist that a good leader must be forthright and genuine. The leader, in his view, must be transparent. Even transformational leaders depend heavily on clear and concise discourse. They maintain

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<sup>16</sup> M. P. Cunha, S. Clegg, and A. Rego, "Lessons for Leaders: Positive Organization Studies Meets Niccolò Machiavelli," *Leadership* 9, no. 4 (2013): 450–465.

open channels of communication with all parties involved, mining them for advice on how to run a successful company.

Every group eventually must deal with the process of change. Leaders with transformational skills are the change agents. As its name suggests, a transformation has the power to alter an individual's character, and when this occurs within a business, the business itself can undergo a metamorphosis. It may give its staff purpose and focus by establishing a clear vision and fostering a culture of trust. People at all levels of an organization can benefit from this type of leadership, which helps shape an atmosphere and culture that encourages productivity.<sup>17</sup> Machiavellians view change as an ongoing procedure rather than a discrete event. Therefore, individuals have a hard time putting their faith in the unknown. Thus, he thinks it is just as significant that change is met with strong opposition since it shifts the balance of power within and beyond the organization. Therefore, it is vital to develop support to lower the level of resistance.

Transformational leadership, in all that it encompasses, also exudes a responsibility to cause shifts in culture, spheres of influence, key staff, and vital volunteer positions. It goes without question, that amidst all this shifting, there will be individuals who phase out to make space for those who will shift in. Certainly, due to this reality, opposition is inevitable and resistance to even the most logical shift will be scrutinized with intent to cancel the shifts. It is of profound importance to reiterate the need to cultivate authentic and healthy relationships with all current leaders and persons of influence. Without making these necessary connections and relationships implementing a leadership and culture shift will be a seemingly insurmountable task.

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<sup>17</sup> B. M. Bass, B. J. Avolio, and L. Atwater, "The Transformational and Transactional Leadership of Men and Women," *Applied Psychology: An International Review* 45 (1996): 5–34.

A leader's viewpoint on observing the environment, developing strategies, putting those strategies into action, and monitoring their success may be affected by their leadership style. A smart leader should always have a well-thought-out strategic plan in place to guide their team. The transformative leader demonstrates these traits because they place a premium emphasis on constantly looking over the horizon for new opportunities. As visionaries, transformational executives always assess the market environment before launching a new enterprise utilizing tools like the pestle, Porter's five forces analysis, and the SWOT analysis.<sup>18</sup>

Instead, they give priority to finding the optimal answer to any issue. These leaders delegate authority and decision-making to their staff, which encourages innovation. Employees' minds are stimulated, and they are given greater room to be creative as a result. They come up with a winning plan as they go along. Such leaders create change by establishing new methods of working with their staff. However, in the eyes of Machiavellian leadership theory, enacting change is risky because of the pushback and criticism that is sure to be encountered. Therefore, change requires buy-in, responsibility, and bravery from all parties involved. Creative strategies need a lot of individuals working together, doing research, and coming to a consensus before they can be implemented. As a result, effective implementation requires the leader to win over their team with careful environmental analysis and vigilant control monitoring.<sup>19</sup>

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<sup>18</sup> Indiana University staff writer, "The Environmental Analysis," Indiana University, <https://iu.pressbooks.pub/mktgwip/chapter/3-2/>.

<sup>19</sup> A. Juarez, "Why Niccolo Machiavelli May Have Been Right About Leadership," Saybrook, <https://www.saybrook.edu/unbound/humanizing-machiavelli/>.

## Conclusion

To sum up, Machiavelli's primary goal is to encourage the next generation of leaders to emulate his own style of leadership, which will help them rise to the top of their respective businesses. Machiavelli's theory of leadership places emphasis on a variety of leadership styles, one of which is transformational leadership. According to Machiavelli, leaders who exhibit transformational leadership are more effective at getting things done. They should be feared rather than loved, should never turn to outside auxiliary or mercenary units, but always rely on their own arms. They should have the support of the people because it is difficult to act without their support. They should hold good virtues and should be intelligent.

Machiavelli believed that leaders were defined by a set of characteristics that allowed them to adjust their style of leadership depending on the circumstances. Any prospective leader with an interest in synthesizing modern leadership notions and theories would do well. All of us can exhibit transformational leadership, and teams led by such leaders have greater success because they are able to maximize the efforts of their subordinates and direct reports across five distinct dimensions, as discussed in the research.<sup>20</sup>

It is our endeavor at Westside Baptist Church, to introduce transformational leadership to current and emerging leaders within our congregation with hopes to see an organic adaption to this leadership style. It is our belief that in introducing our church to transformational leadership we will see positive ramifications of implementation throughout our churches various ministries. Our pastor, Delvin Atchison, I is encouraged

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<sup>20</sup> N. Machiavelli, *The Prince* (Gutenberg, UK: A Project Gutenberg Ebook, 1532).

as a result of this study. Westside Baptist Church will see a greater impact of influencing our members to assimilate to mission, vision, core values, and persuading more parishioners to join the movement. While numbers of church attendance and membership are on the decline, we pray that our efforts will empower individuals to be transformational leaders. Westside can thrive because individuals will become more communal with the goal to reach our community, country, and world for Christ.

## CHAPTER FOUR

### THEOLOGICAL FOUNDATIONS

#### Introduction

There is a vast collective agreement that the primary function of all effective, transformative leaders is that they strongly influence the people they lead. Peter Northouse suggests that "transformational leadership involves an exceptional form of influence that moves followers to accomplish more than what is usually expected of them."<sup>1</sup> If this is true, then all congregations should be cultivating leaders and lay-leaders alike, to become transformational in their execution of providing varying forms of leadership within their local congregations. At Westside Baptist Church there is no model of transformational leadership that ignites individuals to have invested buy-in for the vision that will benefit the larger group. This project endeavors to introduce leaders, lay-leaders and members to the concept of transformational leadership in the hope that it will begin the conversation that there is a need to cultivate this kind of leadership within the Westside Baptist Church. As we explore this idea of transformational leadership, I intend to use as a theological foundation the correlation and compounding concepts of Womanist Theology and the Protestant Reformation.

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<sup>1</sup> Peter J. Northouse, *Leadership: Theory and Practice* (Thousand Oaks, CA: Sage Publication, Inc. 2021), 121.

These theological frames inevitably have been driven by what Albert Mohler calls the conviction to lead. In *The Conviction to Lead*, he speaks about "leading with conviction and driven by the conviction to lead."<sup>2</sup> These theological expressions were formed from a conviction to ignite, and spark change within the varying expressions of Christian thought. As Northouse states, "Transformational leaders influence individuals to go beyond expectations towards a goal for a collective group of people."<sup>3</sup> I will attempt to explain the origins, core beliefs, and outcomes of Womanist Theology and The Protestant Reformation.

The 1960s and 1970s were a time of turbulence in U.S. history. The fabric of American society had been torn to depict other societal realities. The discipline of theology was shifting during this time, new voices with new concepts were emerging. There had been theological development from black men and white women; however, neither party had experience as a black woman. Multiple social, political and theological movements cleared the way for black women's voices to be heard and the womanist theological movement capitalized on it.

The Roman Catholic Church dominated Western Europe up until the Protestant Reformation. The church prior to the Reformation owned nearly one-third of all European land. At the time indulgences were being sold by the Catholic Church, the movement of the Renaissance was sweeping across all of Europe. The movement of the Renaissance created more and more public dissent towards the Catholic Church. This Renaissance eventually led to the Protestant Reformation. The Protestant Reformation

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<sup>2</sup> Mohler, *The Conviction to Lead*, 15.

<sup>3</sup> Northouse, *Leadership: Theory and Practice*, 121.



changed the religious life within Christianity forever. Martin Luther, a German monk in the Catholic Church is directly responsible for creating the movement behind the Protestant Reformation. Luther through study and immersion in scripture discovered the corruption behind the Church, and publicly exposed this corruption. The Protestant Reformation endorsed self-immersion in scripture and several other disciplines within the Christian religion.

### **Theological Foundations**

Transformational Leadership and Womanist Theology are two important concepts that have gained significant attention in recent years in the fields of leadership and theology. However, when we consider the historical context in which these concepts emerged, it becomes clear that they are deeply connected to the Protestant Reformation. This movement, which emerged in the sixteenth century and was led by figures such as Martin Luther and John Calvin. These leaders challenged traditional assumptions about authority and paved the way for new forms of religious expression and social change. Therefore, this chapter aims to explore the correlation between Transformational Leadership, Womanist Theology, and the Protestant Reformation, examining how both the Protestant Reformation and the womanist movement possess transformational leadership characteristics and how they can be applied in contemporary contexts.

### **Transformational Leadership**

Transformational leadership is a leadership style that was first introduced by James MacGregor Burns in 1978. According to Burns, transformational leadership is a

type of leadership that focuses on inspiring and empowering followers to achieve their full potential.<sup>4</sup> Transformational leaders are characterized by their ability to articulate a clear vision, encourage followers to share it, and provide them with the tools and support they need to achieve their goals.<sup>5</sup>

One of the key features of transformational leadership is the emphasis on individual development. Transformational leaders are focused on helping their followers achieve their full potential rather than simply trying to achieve organizational goals.<sup>6</sup> This is accomplished through various means, including mentoring, coaching, and providing training and development opportunities.

Transformational leaders are also known for their ability to adapt to changing circumstances. They are skilled at identifying emerging trends and adapting their approach to exploit new opportunities.<sup>7</sup> This flexibility is particularly important in today's rapidly changing business environment, where organizations must be able to respond quickly to new challenges and opportunities.<sup>8</sup>

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<sup>4</sup> James M. Burns, *Transformational Leadership* (New York, NY: Grove Press, 2003), 24.

<sup>5</sup> Paul Schoemaker, "The Transformational Leader," *New Management* (January 1985): 21-26.

<sup>6</sup> The Arbinger Institute, *Leadership and Self-Deception: Getting Out of the Box* (San Francisco, CA: Berrett-Koehler Publishers, Inc., 2010), 37.

<sup>7</sup> Benjamin Zander and Rosamund Zander, *The Art of Possibility: Transforming Professional and Personal Life* (New York, NY: Penguin Books, 2002), 14.

<sup>8</sup> Zander and Zander, *The Art of Possibility*, 21.

## **Womanist Theology**

Womanist Theology is a theological framework that emerged in the 1980s and 1990s in response to the limitations of mainstream feminist theology.<sup>9</sup> While feminist theology focused primarily on the experiences of white, middle-class women, Womanist Theology sought to broaden the scope of feminist theology to include the experiences of women of color, particularly Black women.<sup>10</sup>

Several key features characterize Womanist Theology. First, it emphasizes the importance of the experiences and perspectives of Black women. Womanist Theology seeks to understand the ways in which the experiences of Black women have been shaped by race, gender, and class and how these experiences inform their understanding of God and their faith.

Another key feature of Womanist Theology is its emphasis on community. Womanist Theology recognizes the importance of community in the lives of Black women. It seeks to understand the ways in which community can be a source of healing, support, and empowerment. This emphasis on community is also reflected in how Womanist Theology understands God as a God who is present amid community and works through community to bring about liberation and justice.

## **Proponents of Womanist Theology**

Delores S. Williams is a theologian and professor who has been instrumental in developing Womanist Theology. In her book *Sisters in the Wilderness*, Williams explores

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<sup>9</sup> Bell Hooks, *Feminism is for Everybody: Passionate Politics* (New York, NY: Routledge, 2000), 9.

<sup>10</sup> Hooks, *Feminism is for Everybody*, 12.

the ways in which Black women have historically been excluded from traditional Christian narratives and argues for the need to center Black women's experiences in theological discourse.<sup>11</sup> Williams' work has been influential in shaping the discourse on Black feminism and theology and has highlighted the importance of centering marginalized voices in leadership and decision-making.

Jacquelyn Grant is another theologian and professor who has made significant contributions to the development of Womanist Theology. In her book *White Women's Christ and Black Women's Jesus*, Grant examines the ways in which traditional Christian narratives have upheld the interests of dominant groups at the expense of marginalized communities. She argues for the need to develop a theology that is grounded in the experiences and perspectives of Black women, and her work has been influential in shaping the discourse on race, gender, and theology.<sup>12</sup>

Emilie M. Townes is a theologian and professor who has written extensively on Womanist Theology and its intersections with race, gender, and sexuality.<sup>13</sup> Her work has emphasized the importance of centering the experiences and perspectives of marginalized communities in theological discourse. It has highlighted the need for theological reflection to be grounded in social justice and liberation.<sup>14</sup> Townes' work has influenced the discourse on leadership and decision-making in religious and theological contexts.

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<sup>11</sup> Delores S. Williams, *Sisters in the Wilderness: The Challenge of Womanist God-Talk* (Maryknoll, NY: Orbis Books, 1993), 15.

<sup>12</sup> Jacquelyn Grant, *White Women's Christ and Black Women's Jesus* (Chico, CA: Scholars Press, 1989), 28.

<sup>13</sup> Emilie M. Townes, *Womanist Ethics and the Cultural Production of Evil* (New York, NY: Palgrave Macmillan, 2006), 25.

<sup>14</sup> Emilie M. Townes, *In a Blaze of Glory: Womanist Spirituality as Social Witness* (Nashville, TN: Abingdon Press, 1995), 29.

Katie G. Cannon is another theologian and professor who has significantly contributed to the development of Womanist Theology. Her work has emphasized the need for Black women to claim their own voice and authority in matters of faith and theology. Additionally, her work has highlighted the importance of centering the experiences and perspectives of marginalized communities in theological discourse.<sup>15</sup> Cannon's work influenced the discourse on leadership and decision-making in religious and theological contexts and has emphasized the importance of empowerment and community in leadership.

Cheryl Townsend Gilkes is a sociologist and theologian who has significantly contributed to the development of Womanist Theology. In her book *If It Wasn't for the Women*, Gilkes explores the ways in which Black women have historically been excluded from leadership and decision-making roles in religious contexts.<sup>16</sup> Similar to Grant, she argues for the need to develop a theology grounded in Black women's experiences and perspectives, emphasizing the importance of empowerment and community in leadership.<sup>17</sup> Gilkes' work has influenced the discourse on leadership and decision-making in religious and theological contexts. It has highlighted the importance of centering marginalized voices in leadership and decision-making.

These key women have significantly contributed to developing transformational leadership and Womanist Theology. Their work has emphasized the importance of centering the experiences and perspectives of marginalized communities in leadership

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<sup>15</sup> Katie G. Cannon, *Black Womanist Ethics* (Atlanta, GA: Scholars Press, 1988), 32.

<sup>16</sup> Cheryl T. Gikes, *If It Wasn't for the Women: Black Women's Experience and Womanist Culture in Church and Community* (Maryknoll, NY: Orbis Books, 2001), 46.

<sup>17</sup> Gikes, *If It Wasn't for the Women*, 22.

and decision-making. It has highlighted the need for theological reflection grounded in social justice and liberation. By weaving their contributions into our understanding of transformational leadership and Womanist Theology, we can create environments that support marginalized communities and empower individuals to achieve their full potential.

### **Correlation between Transformational Leadership and Womanist Theology**

There is a strong correlation between transformational leadership and Womanist Theology, particularly in their emphasis on individual development and community.<sup>18</sup> Both Transformational Leadership and Womanist Theology recognize the importance of personal development, particularly for those who have been historically marginalized or oppressed. Transformational leaders seek to empower their followers to achieve their full potential, and Womanist Theology aims to empower Black women to claim their own voice and authority in matters of faith and theology.<sup>19</sup>

Both Transformational Leadership and Womanist Theology also emphasize the importance of community. For transformational leaders, community is essential for achieving organizational goals, while for womanist theologians, community is essential for attaining liberation and justice. Both Transformational Leadership and Womanist Theology see community as a source of support, empowerment, and healing and as a way of working together to achieve common goals.

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<sup>18</sup> Bell Hooks, *Sisters of the Yam: Black Women and Self – Recovery* (Boston, MA: South End Press, 1993), 15.

<sup>19</sup> Charlotte Bunch, "The Next Revolution: Women and the Leadership Gap," *Foreign Affairs* 90, no. 3 (May/June 2011): 2-8.

In addition, both Transformational Leadership and Womanist Theology recognize the importance of adaptability and flexibility. Transformational leaders are skilled at identifying emerging trends and adapting their approach to seize new opportunities. At the same time, womanist theologians recognize the need to adjust theological perspectives and practices to meet the needs of marginalized communities.<sup>20</sup> Both Transformational Leadership and Womanist Theology acknowledge the importance of being responsive to changing circumstances and adapting their approach accordingly.<sup>21</sup>

Furthermore, Transformational Leadership and Womanist Theology recognize the importance of empowering others. Transformational leaders seek to empower their followers to take ownership of their work and achieve their full potential. At the same time, Womanist Theology aims to empower Black women to claim their voice and authority in matters of faith and theology. Both Transformational Leadership and Womanist Theology recognize the importance of empowering others to become leaders.

In terms of practical applications, there are several ways in which transformational leadership and Womanist Theology can be applied together. For example, in a corporate or organizational setting, transformational leaders can apply principles of Womanist Theology to create an environment that supports women of color.

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<sup>20</sup> Lolly Daskal, "The Leadership Gap: What Gets Between Women and Their Careers," *Forbes*, <https://www.forbes.com/sites/lollydaskal/2017/08/22/the-leadership-gap-what-gets-between-women-and-their-careers/?sh=4b4e4cc06df4>.

<sup>21</sup> Adrienne Brown, *Emergent Strategies: Shaping Change, Changing Worlds* (Chico, CA: AK Press, 2017), 54.

This could involve creating opportunities for Black women to take on leadership roles, providing mentorship and coaching, and creating a culture of inclusivity and support.<sup>22</sup>

Likewise, in a religious or theological context, womanist theologians can apply principles of transformational leadership to empower Black women to claim their own voice and authority in matters of faith and theology. This could involve providing opportunities for Black women to engage in theological reflection and discussion, creating mentorship and coaching programs, and working to create a culture of empowerment and support.

### **Transformational Leadership and Womanist Theology Notable Differences**

The relationship between transformational leadership and womanist theology is complex and multifaceted. On the one hand, both approaches share a commitment to empowerment and liberation. Transformational leadership seeks to empower individuals to achieve their full potential. Womanist theology aims to empower marginalized communities to claim their own voice and authority in matters of faith and theology. Both approaches recognize the importance of centering marginalized voices in decision-making and leadership and creating environments that support growth and development.

At the same time, essential differences between transformational leadership and Womanist Theology must be considered. One key difference is the emphasis on community in Womanist Theology. While Transformational Leadership strongly emphasizes individual empowerment, Womanist Theology emphasizes the importance of

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<sup>22</sup> Lolly Daskal, "The Leadership Gap: What Gets Between Women and Their Careers," *Forbes*, <https://www.forbes.com/sites/lollydaskal/2017/08/22/the-leadership-gap-what-gets-between-women-and-their-careers/?sh=4b4e4cc06df4>.



community and collective empowerment. This emphasis on community reflects the importance of interconnectedness and interdependence in Black feminist thought and highlights the importance of creating environments that support collective growth and development.

Another key difference is the emphasis on social justice and liberation in Womanist Theology. While Transformational Leadership seeks to empower individuals to achieve their full potential, Womanist Theology emphasizes the importance of using that empowerment to create positive social change. This reflects the broader goals of Black feminist thought, which seeks to challenge systems of oppression and create a more just and equitable world. By centering the experiences and perspectives of marginalized communities in theological discourse, Womanist Theology seeks to create a more inclusive and equitable religious community.<sup>23</sup>

### **Transformational Leadership and the Protestant Reformation**

The Reformation period, also known as the Protestant Reformation, was a significant religious movement in Europe during the sixteenth century. This period marked a significant shift in how people viewed religion and authority, and it profoundly impacted Europe's political, cultural, and social landscape.<sup>24</sup> At the same time, Transformational Leadership was a leadership approach that emerged in the twentieth century and has been widely studied in the fields of management and psychology. It is at

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<sup>23</sup> Such differences are simply the result of an analysis of the material presented in the resources I consulted.

<sup>24</sup> Roland H. Bainton, *The Reformation of the Sixteenth Century* (Boston, MA: Beacon Press, 1952), 57.

this point that we will explore the correlation between Transformational Leadership and the Reformation period, focusing on the critical people of the Reformation.

Transformational Leadership is a leadership approach that emphasizes the importance of inspiring and empowering followers to achieve their full potential. This approach is characterized by four key components: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration.<sup>25</sup> Idealized influence refers to the leader's ability to serve as a role model and inspire followers to emulate their behavior.<sup>26</sup> Inspirational motivation involves the leader's ability to communicate a compelling vision and motivate followers to work towards achieving it.<sup>27</sup> Intellectual stimulation involves the leader's ability to challenge assumptions and encourage creativity and innovation. Finally, individualized consideration consists of the leader's ability to personalize their approach to each follower and address their unique needs and concerns.<sup>28</sup>

When we look at the key people of the Reformation, we can see that many of them exhibited transformational leadership traits. One of the most prominent figures of the Reformation was Martin Luther, a German theologian best known for sparking the Protestant Reformation. Luther's leadership style was characterized by his ability to inspire and motivate followers, challenge traditional assumptions, and personalize his

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<sup>25</sup> Burns, *Transformational Leadership*, 39.

<sup>26</sup> Burns, *Transformational Leadership*, 39.

<sup>27</sup> Burns, *Transformational Leadership*, 39.

<sup>28</sup> Burns, *Transformational Leadership*, 39.

approach to each individual.<sup>29</sup> For example, Luther's famous Ninety-Five Theses challenged the authority of the Catholic Church and inspired many to join his movement. Additionally, Luther was known for his ability to connect with people personally and address their unique needs and concerns.<sup>30</sup>

Another key figure of the Reformation was John Calvin, a French theologian who is best known for his role in shaping the development of Protestantism. Calvin's leadership style was characterized by his ability to inspire followers to pursue their full potential, challenge traditional assumptions, and encourage creativity and innovation.<sup>31</sup> For example, Calvin's teachings emphasized the importance of hard work, discipline, and education, and many of his followers were inspired to pursue careers in science, medicine, and other fields.<sup>32</sup> Additionally, Calvin's approach to church governance was highly personalized, focusing on individualized consideration and attention to the needs of each congregation member.<sup>33</sup>

A third key figure of the Reformation was Ulrich Zwingli, a Swiss theologian best known for his role in developing the Swiss Reformation. Zwingli's leadership style was characterized by his ability to challenge traditional assumptions, inspire followers to pursue their full potential and personalize his approach to each individual.<sup>34</sup> For example,

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<sup>29</sup> James M. Houston, "Leadership and the Reformers," in *Christian Leaders of the 18th Century*, ed. J. Oswald Sanders (Chicago, IL: Moody Press, 1978), 31-47.

<sup>30</sup> Houston, "Leadership and the Reformers," 31-47.

<sup>31</sup> Houston, "Leadership and the Reformers," 31-47.

<sup>32</sup> Diarmaid MacCulloch, *The Reformation: A History* (New York, NY: Penguin Books, 2005), 19.

<sup>33</sup> MacCulloch, *The Reformation: A History*, 25.

<sup>34</sup> Houston, "Leadership and the Reformers," 31-47.

Zwingli's teachings emphasized the importance of individual conscience and encouraged his followers to think for themselves and question authority. Additionally, Zwingli was known for his ability to connect with people personally and address their unique needs and concerns.<sup>35</sup>

When we examine the correlation between Transformational Leadership and the Reformation period, we can see that many of the key people of the Reformation exhibited traits of Transformational Leadership. These leaders were able to inspire and motivate followers, challenge traditional assumptions, encourage creativity and innovation, and personalize their approach to each individual. Additionally, they were able to connect with people on a personal level and address their unique needs and concerns.

Furthermore, the Reformation period itself can be seen as an example of transformational change. The movement challenged the authority of the Catholic Church and inspired a fundamental shift in the way people viewed religion and power.<sup>36</sup> This shift profoundly impacted Europe's political, cultural, and social landscape, leading to the development of new denominations of Christianity and the rise of Protestantism as a significant religious force.<sup>37</sup>

The Reformation period also significantly impacted the development of democracy and individual rights.<sup>38</sup> The movement emphasized the importance of individual conscience and the right to interpret scripture, which paved the way for

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<sup>35</sup> Houston, "Leadership and the Reformers," 31-47.

<sup>36</sup> MacCulloch, *The Reformation: A History*, 28.

<sup>37</sup> MacCulloch, *The Reformation: A History*, 34.

<sup>38</sup> Bainton, *The Reformation of the Sixteenth Century*, 92.

developing democratic ideals such as freedom of speech, religion, and the separation of church and state. The Reformation also sparked intellectual and cultural change, with many scholars and artists exploring new ideas and challenging traditional assumptions.<sup>39</sup>

In conclusion, Transformational Leadership, Womanist Theology, and the Protestant Reformation provide a powerful lens through which we can view how leadership, religion, and social change intersect. The Protestant Reformation was a major historical event that profoundly impacted European society and the world, and the movement's key figures exhibited Transformational Leadership traits. Women also played a critical role in the Reformation, both as leaders and as participants, and their contributions have been the subject of much scholarly debate.

Womanist Theology offers an essential perspective on the Reformation. It emphasizes the importance of community and social justice and critiques traditional theological frameworks that have excluded or marginalized women and people of color. This approach can help us better understand the role of women in the Reformation and other religious movements and appreciate how their experiences have shaped the development of theology and religious practice.

When we consider the intersection of Transformational Leadership, Womanist Theology, and the Protestant Reformation, we gain a deeper appreciation for social change's complex and dynamic nature. The Reformation was a movement that challenged traditional assumptions about religion and authority. It paved the way for the development of democratic ideals and the exploration of new ideas in the arts and sciences. The movement also serves as a powerful example of how leadership can inspire

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<sup>39</sup> Bainton, *The Reformation of the Sixteenth Century*, 76.

transformational change, and how inclusive theological frameworks can help promote social justice and equality.

As we move forward, it is crucial to continue to explore the intersection of leadership, religion, and social change and to appreciate the unique contributions of each of these areas of study. By doing so, we can gain a deeper understanding of how social movements and religious institutions can promote transformational change and how we can work together to build a more just and equitable world.

### **Conclusion**

Womanist Theology has had much traction within the past twenty years. This is evident in the reality that many African American pulpits are led by male pastors who ascribe and declare themselves as womanist theologians. Womanist theologians are not only, limited to the African American pulpit but there are Hispanic and Hispanic American pulpiteers and pastors ascribing to the theological lens as well. I contest, that if we are to take a close look at the possible theological foundations of transformational leadership, we must spend sufficient time with the emergence and rapid recognition of Womanist Theology. Because of the multifaceted ways in which Black women have endured discriminatory remarks and practices from a plethora of experiences, I believe that as a Black man I should support their voices to be heard in this ever-silencing culture. If our churches, in particular, the Westside Church will begin to cultivate transformational leaders, we enviably must address this issue of Black women carrying the majority of the load but not afforded appropriate seats at the table of leadership. Statistically, Black women comprise seventy percent of African American churches, with

less than ten percent involved in senior leadership positions. It is with this reality in which we will introduce Womanist Theology as a theological foundation in transformational leadership.

With regards to the Protestant Reformation, the majority of theological expression succeeding it rest upon it and create a sort of compounding. We would not have such varying frames from which to express our religious beliefs for Christ in public forums. The Black church has emerged with intentions to give African Americans religious freedom to express our collective reverence for God, I thought it necessary to use the Protestant Reformation as a theological foundation in Transformational Leadership. There would be no opportunity for a Westside Baptist Church without the Protestant movement. We would not have the opportunity to baptize with our customs, traditions, and choices to do when the individual gives their life to Christ immediately or on the first Sunday of each month. There would be no wide-spread distribution of the Bible to the parishioners which inevitably shaped the way we proclaim because of the informed reader.

This section of the project has endeavored to highlight Womanist Theology and the Protestant Reformation as theological foundations of Transformational Leadership. Although they have some aspects which present them as a compounding of sorts, with Womanist Theology having at its core the progress of Black women gives this study a different of normative opinion. It is my hope that through this study the Westside Baptist Church will begin the conversation of cultivating transformational leaders within the senior leadership and lay-leaders alike. Peter F. Drucker in his book, *The Effective Executive*, suggests that "leaders have the ability to get things done by cultivating and

equipping leaders within every aspect of the organization." It is my endeavor to begin the conversation towards more individuals willing to get things done in the Westside Church and for the Kingdom of God.



## **CHAPTER FIVE**

### **INTERDISCIPLINARY FOUNDATIONS**

The education sector plays an important role in leadership and transformation. How does educational curriculum aids in leadership and transformation. At the same time, is educational transformation an extension of theological and historical foundations? This research analyzes contemporary-day education school leaders and the need for a transformational leadership style within the educational sector.

This chapter explores the educational leadership curriculum instructions and how it relates to the transformational leadership style linked with theological and historical foundations. With society's focus on the present-day school reform movement, there is significant emphasis on teacher and leadership performance. Teacher and school leader evaluations have fueled the public's demand to transform educational school leadership from a status quo paradigm to a leadership framework similar to theological and historical leaders who must sustain performance while competing in market-driven industries. This discussion also assesses industry leaders and CEOs who practice transformational leadership and lead their respective companies to meet market and shareholder demands. A discussion of the transformational leadership style to support the strategic changes within the educational sector is presented with a sample of principals who employ the transformational leadership style.

## Introduction

All leaders are teachers. If one is to lead effectively, they must be proficient in communicating and teaching followers' mission, vision, and purpose of the organization. Leaders who cannot clearly teach their followers will not be able to gain positive traction within the organization. Albert Mohler in his book, *The Conviction to Lead*, exclaims that leaders are teachers. He states that, "teachers change the way we see the world, and they often change the way we understand ourselves."<sup>1</sup> This is relevant because I believe that all disciples of Jesus are commanded to disciple others for Christ. Teaching is a major component of leadership and without adequate instruction there can be no execution of expectations. At Westside Baptist Church there is no model of transformational leadership that ignites individuals to have vested buy-in for the vision which will benefit the larger group. It is the endeavor of this project to introduce leaders, lay-leaders, and members to the concept of transformational leadership in hope that it will begin the conversation. There is a need to cultivate this kind of leadership within the Westside Baptist Church. As we explore this idea of transformational leadership, I have intentions to use as an interdisciplinary foundation the disciple of educational leadership.

Educational leadership through curriculum and instruction, will give us a clearer view as to how transformation takes place within the educational structure. The various ways in which cultivating curricula for all types of learners will give us a deeper understanding of how instructional leaders and teachers transform thinking. Why do we teach? Why must leaders be so concerned with developing the skills and passions of teaching? The fifth century African Bishop Augustine suggests, teachers teach because

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<sup>1</sup> Mohler, *The Conviction to Lead*, 56.

they love to see transformation in their students.<sup>2</sup> As leaders of the church, we should be in love with seeing transformation within our parishioners. The best leaders are teachers who simply cannot wait to teach something they truly love and see the manifestation of that lesson at work within the student. At Westside we would like to introduce our leaders and lay-leaders alike to transformational leadership and other models because we understand the importance of every leader becoming a proficient teacher who loves to witness the development of those they lead within our congregation.

Our vision at the Westside Baptist Church is to serve God, share Christ, and love people. In our hopes to “Share Christ,” we must engage the daunting task of becoming teachers who are passionate about sharing and seeing the message of Christ come alive within the members. In sharing Christ, curriculum and instruction becomes an essential part to the vision. It is our hope that we fully equip the good people of Westside to become the disciples Christ would have us to be and to do the work Christ has called all believers to do. Our goal is that all our leaders and emerging leaders would adhere to the lessons, Bible studies, and sermons about transformational leadership and apply them to their roles as local church leaders and leaders in the workforce, their homes, and communities. When we equip our leaders for the work of leadership, we will see evidence of a shift in the way our parishioners respond to our leadership. There are several institutes, trainings, seminars and the like, by which we will attempt to equip our members to become more transformational in their leadership approaches. We will engage in various examples of educational leadership that have made significant impact

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<sup>2</sup> Ronnie P. Campbell, “Ever Learning, Ever Loving: Augustine on Teaching as Ministry, Digital Commons Liberty University,” <https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1047&context=eleu>.

and transformation. At Westside, we are determined to be a church that takes education, instruction and training our membership seriously. We believe that it is our opportunity to aid people in knowing Christ more deeply and intentionally. As we delve into seeing the correlation between transformational leadership and educational leadership, I hope that we gain perspective as to how educational leadership informs transformational leadership.

The secondary purpose of this research report is to give its readers a chance to take a step back and consider what it means to teach, what it means to teach children and adults alike, and what it means to teach in this day and age when public education has become so explicitly politicized and controlled by people who frequently have little understanding of the opportunities or difficulties of learning spaces. How do we engage individuals that we have intentions to educate? What method or methods work best for our varied demographic of people within our church? How do we best convey our message with hopes that it will take root in the membership's minds and produce effective and fruitful outcomes? It is our hopes that during the process and after providing instructions for the leaders and emerging leaders of Westside Baptist Church, they will be self-reflective and begin the process of shifting the way they inform and lead parishioners.

As always, there are concerns. How can we effectively assist young people who need and deserve not only to be fed, housed, and kept safe but also to be listened to, heard, and educated in an environment of respect? If we listened, what would those who suffer most from the current social dysfunction have to say? For our edification and to liberate them from hiding who they are and what they know, we must learn from the

young. I believe there has never been so much good work awaiting completion and requires the efforts of so many individuals. For instance, UNICEF (United Nations International Children's Fund) has significantly advanced preschool programs through lobbying governments and other stakeholders. It collaborates with partners to support communities, teachers, and ministries in providing high-quality pre-schooling and developing free or low-cost early learning models that serve as a springboard for further formal education. The UNICEF initiative has impacted my educational sojourn in demonstrative ways by being a source of resources and giving clear and positive reinforcement in the myriads of ways I have learned and retained necessary information. We hope that just as UNICEF has advanced programs, we at Westside will take full advantage of our opportunity to advance the kingdom of God through intentional instruction and curriculum.

UNICEF focuses on entire education systems, rather than isolated education projects, to improve and transform education policies, provision, inclusion, and quality. Building on the strong and trusted relationships with governments, it influences education policy and leverages funds and expertise for greater education inclusion. It supports innovative pilots to test and shape vital policy reforms. UNICEF aims to make all schools truly inclusive and child-focused, recognizing that the obstacles to children's learning are not the 'fault' of a child's impairment or the language they speak at home but rather the inability of some schools to include children with disabilities or from minority groups.<sup>3</sup>

UNICEF supports improved monitoring systems to identify the children out of school and those at greatest risk of dropping out. Monitoring is crucial for developing

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<sup>3</sup> UN General Assembly, "UNICEF for Every Child," UNICEF, <https://www.unicef.org/education/strengthening-education-systems-innovation>.

effective policies and programs to pursue universal school enrolment and completion. This work helps governments invest their resources where they are most needed and in approaches that work, which will, in turn, accelerate progress toward the Sustainable Development Goals.<sup>4</sup> With this in mind, we hope that Westside Baptist Church, would invest our resources within our educational ministries, where the resources are most needed for our demographic which will produce maintainable goals and outcomes.

### **Flaws in the Traditional Education System: Creating Invisible Children**

An invisible child does not stand out in any way. Such a child always obeys all the rules and is not very athletic, popular, or extroverted. A docile, well-behaved, and infrequently disruptive child is considered invisible. I want to unite a collective outcry against the callousness that runs through popular writing about education. All too often, children, especially “misfits” who do not fit societal norms of what children should be are portrayed as problems within their neighborhoods and schools, in turn, to the larger society.<sup>5</sup>

Jamie Lew reports on a study of Korean American students who do not fit the “model minority” stereotype. His article examines how Korean American children’s educational aspirations are influenced by their financial backgrounds, social capital, and access to resources at their schools. Students draw distinctions across co-ethnic communities based on class and adopt an adversarial cultural frame of reference to

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<sup>4</sup> UN General Assembly, “UNICEF for Every Child,” UNICEF, <https://www.unicef.org/eca/reports/monitoring-education-participation>

<sup>5</sup> OECD Authors, “Equity and Quality in Education: Supporting Disadvantaged Students and Schools,” OECD Publishing, <http://dx.doi.org/10.1787/9789264130852-en>

survive and oppose institutional hurdles in the environment of insufficient social and economic support.<sup>6</sup>

Lew argues that “there is limited study of the educational experiences of Asian American students who may be academically ‘at-risk’ of dropping out of high schools.”<sup>7</sup> Furthermore, “largely, they are invisible children in our society whose economic and social conditions are ignored or denied.”<sup>8</sup> The pervasive “model minority” discourse overlooks young Asian American who are not faring well educationally or socially, discounts the significance of the structural resources they would need to succeed academically, and in the process, validates a picture of a static Asian culture rooted in nuclear families determinedly pursuing the American dream.

Jane Fowler Morse uses the September 11, 2001, events to reflect on her childhood as the daughter of social activists who held fast to their ideals throughout the politically oppressive years of McCarthyism. Morse considers the significance of the ideals she learned at home, such as the dream of a better world for all, for the present-day work of teaching and learning. Her dream includes classrooms where teachers and students talk about the issues that concern them and a society in which everyone has a political voice.<sup>9</sup> Being heard is a human need, in my opinion, we have the need to be heard and understood as much as possible. Creating a safe space learning environment in

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<sup>6</sup> J. A. Grissom and P. Youngs, *Improving Teacher Evaluation Systems: Making the Most of Multiple Measures* (New York, NY: Teachers College, 2016), 5.

<sup>7</sup> M. L. Donaldson, *So Long, Lake Wobegon? Using Teacher Evaluation to Raise Teacher Quality* (Washington, DC: Center for American, 2019), 11.

<sup>8</sup> Donaldson, *So long, Lake Wobegon?*, 17.

<sup>9</sup> S. Schwartz and W. Bilsky, “Toward A Universal Psychological Structure of Human Values,” *Journal of Personality and Social Psychology* (1987): 550-562, <http://dx.doi.org/10.1037/0022-3514.53.3.550>.

which all participants know that their thoughts are considered and valued cultivates trust and a better working relationship. I remember exactly where I was when the twin towers collapsed because of terrorist acts of intentionally crashing planes into them. I was in my second period class in high school my sophomore year and my teacher suspended our lesson and turned on the television to watch the news. Almost immediately after turning on the news station on, we all witnessed the second plane crashing into the other twin tower. For the next few days, our teacher shifted the course of the lesson plans and gave us space to discuss and process what had happened. We were given an emotional assignment, by which we had to describe how we felt seeing it, if we knew people or had family who lived in New York City, and what we think the government could do to eliminate or lessen the chances of it happening again? Because our teacher gave us this safe space, we all had an appreciation and knew that we were not just students on a roll, but we were apart of a loving learning community.

Morse affirms her faith in teachers who “care for all heroines and heroes for their students that her parents were for her and urges teachers and educators to “ensure that their preparation pays attention to social justice.” Children and young people carry in their hearts and wear on their bodies the social wounds of these fractured times. Adults are not the only one effected by the context we live in, our children and youth do as well. They also must navigate through the rough spaces and policies that affect us all. The decisions we make as citizens today impacts how they will live tomorrow. We must not scar them with government shut downs, gambling with their future by rolling political dice with intentions to only prove a point of who has more power, but not being bi-partisan in order to make sure infrastructure and individuals who pledge allegiance to this



America has a government that ensures they will have opportunities to provide for families and cultivate safe space for their children.

Many of these wounds, such as the trauma of homelessness, can be traced to judgments and prejudgments institutionalized in social policies. Others, such as the scars of denigration, ostracism, and chronic misunderstanding, reflect society's often unnamed or misnamed fears and anxieties. Speak boldly and clearly of these times when so many children and young people suffer unnecessarily. The social wounds of these fragmented times are carried in the hearts and bodies of children and young people. It is possible to link many of these wounds—including the trauma of homelessness—to prejudicial attitudes institutionalized in social programs. Others represent our society's frequently unacknowledged or misunderstood worries and anxieties, such as the wounds of denigration, ostracism, and persistent misunderstanding. Speak up for the unnecessary suffering of many children and young people in these troubling times.

When our government refuses to adequately pass legislature that will liberate our society from the injustices of racism, sexism, classism, and much more. We will see a renaissance amongst children, who do not have to deal with the pressures like not knowing if their parents have food for them after school, if the neighborhood street pharmacist will be lurking around the corner to recruit or sell narcotics to them, if the local police do not become judge, jury, and executioner for a particular clothing choice they made. Our children will see an increase in confidence and self-esteem as adults in society put policies, procedures, and laws in place for all people to succeed. When I was a high school student, I started hanging around the local street pharmacist because I was tired of my mother not having the resources to keep our electricity on regularly, our water

supply flowing, our food options open and varied, or our extra-curricular activities dues paid so that I could play sports and be in the band. It is difficult, to say the least, for children to focus on all these issues and more happening every day of their lives.

### *Role of Teachers:*

For over a century, U.S. school administrators have been expected to evaluate teachers, but until recently, evaluation had a scarce effect on teachers or their students.<sup>10</sup> However, in 2009, federal education officials sought to expand teacher evaluations role in school improvement by tying sizable financial awards in the Race to the Top (RTTT) competition to states' assurances that they would adopt recommended approaches to teacher evaluation.<sup>11</sup> Note the "rapid policy diffusion" that followed forty-six states to enact new teacher evaluation policies, although only nineteen won RTTT grants.

It is vitally important that we reconsider what it means to evaluate educators of our children. Yes, we ought to evaluate if the teachers are properly educating our students. Yes, it is important that we evaluate if teachers are effective and efficient as an educator. I do think it is significant to evaluate teacher's competency to ensure maximum instruction and success for the students that they educate. However, I would like to submit that, we also need to evaluate the relationships they build with our students and how they encourage them to be more and greater than their circumstances. If it was not for teachers in my academic journey like Mr. Frederick Ingram, a music educator who encouraged me to find my own path and gave me space to discover who I wanted to be I

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<sup>10</sup> Donaldson, *So long, Lake Wobegon?*, 22.

<sup>11</sup> Grissom and Youngs, *Improving Teacher Evaluation Systems*, 26.

do not know what life for me might look like now. If it was not for Mrs. Tonjeria Clark-Hammond, who introduced me to the Harlem Renaissance poets and artist, I would not have such a love for the power of words and the arts. In fact, today I am a middle school English teacher, with hopes to inspire another generation to fall in love with the power of words and the arts.

The problems with traditional teacher evaluation had been well documented before RTTT. Teachers were unevenly observed, and intermittently evaluated, and meaningful feedback was in short supply. In response, policymakers, the media, and reformers turned to teacher evaluation to improve schools. Due to increased and even observations, intermitted evaluations and meaningful feedback from principals, department chairs, mentors for new and emerging teachers, and co-worker driven evaluations, we have seen an increase of proficiency and productivity from our educators. During my short tenure as an English educator, I have discovered areas of weakness and strengths from these types of evaluation, which has aided me in becoming a better teacher. It has been well documented that teachers have lost a zeal for educating, whether it is due to low financial compensation, stifling demands placed on educators by district and school administrators or because of the students becoming increasingly more hostile towards educators and people of authority in general. Whatever the cause, these evaluations have assisted serious educators to become better at what they do. Educators who have a sense of calling within their vocation are not easily put off by evaluations, rather they welcome them with intentions to grow and make wider impact amongst their students.

Analysts and advocates who acted as “policy entrepreneurs” when these teacher evaluation policies were enacted typically marshaled evidence on behalf of a particular definition of the problem, they thought evaluation policy should address.<sup>12</sup> Some focused on the need for greater professional accountability and criticized school officials for failing to hold teachers responsible for their performance or dismissing ineffective ones. All schools prioritized the goal of developing their teachers over holding them accountable. It is important that we hold our educators to a standard of competency, proficiency, and effectiveness. Although we desire to develop new and emerging educators, it is equally important to set a standard and mandate that they meet the specified standard. There is nothing wrong with holding teachers responsible for their instruction, classroom management, lesson planning, being a positive role model and professionalism within the school building. I submit that when we hold educators to a standard, they will be encouraged by the results they see from the students who ultimately benefit from such high standards. It has been one of the greatest tools in developing me as an educator, these high standards set can be achieved when educators take seriously the comments and directives of the assessments and evaluations given by local districts and state leadership alike.

RTTT guidelines called for states to address both development and accountability for teachers by creating rigorous, transparent, and fair annual teacher evaluation systems that would include timely and constructive feedback, provide teachers with data on student achievement growth, differentiate effectiveness using multiple ratings, and be used to inform decisions about staff development, compensation, promotion, tenure,

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<sup>12</sup> J. W. Kingdon, *Agendas, Alternatives, and Public Policies* (Boston, MA: Harper Collins College Publishers, 1995, 2002), 43.

certification, and removal of ineffective teachers. Higher education institutions have not yet fully embraced the idea of transformation. The government, students, and society expect universities to be innovative, reasonably priced, and cost-effective to remain relevant and deliver high-quality education. It highlights an ongoing transformation that indicates an increased convergence of many concerns: pedagogy, professional training, and knowledge transfer in higher education institutions.

In a progressively networked society, educators are faced with countless possibilities for strategic and opportunistic expansion.<sup>13</sup> While benefiting our society with increased access to education<sup>14</sup> and innovative teaching methods,<sup>15</sup> this highly interconnected world also presents many challenges, given the societal expectations put on institutions.<sup>16</sup> The recent unexpected impact of the global pandemic on higher education caused universities, governments, students, and teachers to re-examine all components of existing systems, including how to become more effective and efficient in using technologies for education. The use of technology like, smart boards with touch screen capabilities, smart passes where students must request a virtual hall pass, apps, and much more for monitoring students have increased the safety and education of our

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<sup>13</sup> P. Henderikx and D. Jansen, "The Changing Pedagogical Landscape: In Search of Patterns in Policies and Practices of New Modes of Teaching and Learning," EADTU, <https://files.eric.ed.gov/fulltext/EJ1297806.pdf>.

<sup>14</sup> S. J. Baldwin, and Y. H. Ching, "Online Course Design: A Review of the Canvas Course Evaluation Checklist," *The International Review of Research in Open and Distributed Learning* 20, no.3 (2019): 269-282, <https://www.irrodl.org/index.php/irrodl/article/view/4283>.

<sup>15</sup> A. M. Walder, "Pedagogical Innovation in Canadian Higher Education: Professors' Perspectives on its Effects on Teaching and Learning," *Studies in Educational Evaluation* 54 (2017): 71-82, <https://www.sciencedirect.com/science/article/abs/pii/S0191491X16300153?via%3Dihub>.

<sup>16</sup> T. Posselt, N. Abdelkafi, L. Fischer, and C. Tangour, "Opportunities and Challenges of Higher Education Institutions in Europe: An Analysis from a Business Model Perspective," *Higher Education Quarterly* 73, no. 1 (2018): 100–115, <https://onlinelibrary.wiley.com/doi/10.1111/hequ.12192>.

students. As an eight-grade middle school English educator, the ever-evolving technologies have been extremely helpful in cultivating lesson plans, distributing assignments, receiving assignments, grading assignments, classroom management, hall monitoring, and much more. These evolving technologies have also increased the future opportunities of our students, in that they are learning and living with an ever-evolving technological society which will equip them for the work force.

We have seen that moving classes online—either blended or fully online—can be done rapidly, but early reports show huge variations in quality, acceptance, completion, and learning. Thus, it is important to examine the existing research literature on pedagogical innovations and practices that use technologies. To understand this complex situation, there is a need to examine the current technological, organizational, and pedagogical trends and challenges using theoretical evidence.

The development of novel pedagogies and practices is fueled by technological advancements, leading to a “digital disruption of education” that catalyzes major changes in higher education.<sup>17</sup> These effects are found at institutions delivering distance and online education and traditional face-to-face-only universities that move towards greater use of technology and interactive methodologies, providing a combination of classroom experience with the convenience and flexibility of online provision, increasing student interaction and engagement.<sup>18</sup> Thus, technology supports traditional models of higher education as a transformative complementary tool.

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<sup>17</sup> J. Haywood, L. Connelly, P. Henderikx, M. Weller, and K. Williams, “The Changing Pedagogical Landscape: New Ways of Teaching and Learning and Their Implications for Higher Education Policy,” EADTU (2015), <https://files.eric.ed.gov/fulltext/EJ1297806.pdf>.

<sup>18</sup> S. Y. Phoong, S. W. Phoong, S. Moghavvemi, and A. Sulaiman, “Effect of Smart Classroom on Student Achievement at Higher Education,” *Journal of Educational Technology Systems* 48, no. 2 (2019): 291–304, <https://journals.sagepub.com/doi/10.1177/0047239519870721>.

Trends give an overview of state-of-the-art of higher education and a unique perspective on how institutions differentiate themselves in the rapidly changing educational environment.<sup>19</sup> We operationalize trends as broad predominant directions in which higher education develops and transforms. It is important to note that the COVID-19 pandemic has highlighted a new significant trend by increasing higher education's reliance on technology for teaching and learning. It is because emergency online courses were introduced without the necessary lead time to prepare.<sup>20</sup> Nonetheless, merely moving traditional-style classrooms online is not enough to deliver a consistent quality of education.<sup>21</sup>

## Conclusion

Educational leadership is interwoven within the textual web of this project, in that it connects with the biblical, theological, and historical foundations of exploring transformational leadership at the Westside Baptist Church. Through the biblical foundation we discover that Moses is asked to tell, herald, or teach the people what God has told or taught him. The Lord says in Numbers 11:24 says, “so Moses went out and told the people the words of the Lord.” This indicates that there was instruction and that

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<sup>19</sup> C. D. Westine, B. Oyarzun, L. Ahlgrim-Delzell, A. Casto, C. Okraski, G. Park, J. Person, and L. Steele, “Familiarity, Current Use, and Interest in Universal Design for Learning Among Online University Instructors,” *The International Review of Research in Open and Distributed Learning* 20, no. 5 (2022): 20–41, <https://www.irrodl.org/index.php/irrodl/article/view/4258>.

<sup>20</sup> C. Hodges, S. Moore, B. Lockee, T. Trust, and A. Bond, “The Difference Between Emergency Remote Teaching and Online Learning,” EDUCAUSE, <https://er.educause.edu/articles/2020/3/the-difference-between-emergency-remote-teaching-and-online-learning>.

<sup>21</sup> D. Gasevic, “COVID-19: The Steep Learning Curve for Online Education,” LENS, <https://lens.monash.edu/@education/2020/04/26/1380195/covid-19-the-steep-learning-curve-for-online-education>.

there was a particular lesson to be taught. In this verse, we connect our biblical foundation with our interdisciplinary theory of educational leadership. When considering the interlocking of our historical foundation and educational leadership, one must see the natural merger of the two disciplines. Niccolo Machiavelli was a great leader who used words as one of his most powerful tools to cultivate transformation. Machiavelli's theory of leadership emphasizes a variety of leadership styles, one of which is transformational leadership, which would be considered the style that gave him influence to shape minds. For an individual to make the sort of impact that Machiavelli made that person must be versed in instruction.

When attempting to bridge our theological foundations with the interdisciplinary work educational leadership, we are met with no resistance when jelling educational leadership with the womanist movement and the protestant reformation. Also, we consider the intersection of transformational leadership, womanist theology, and the Protestant Reformation, we gain a deeper appreciation for the complex and dynamic nature of social change, spiritual change, and personal change. Change is only cultivated when one is given the adequate curriculum to empower change and the proper instruction to help facilitate and guide said change. The Reformation was a movement that challenged traditional assumptions about religion and authority. The movement also serves as a powerful example of the ways in which leadership can inspire transformational change, and how inclusive theological frameworks can help to promote social justice and equality.

During this process I have attempted to provide a clear understanding of transformational leadership through each of the foundational lenses. It has been a unique



experience, concretizing theories of biblical, historical, theological, and interdisciplinary significance to aid in our understanding of transformational leadership. Peter G. Northouse in his book, *Leadership: Theory and Practice*, states that, “transformational leadership motivates followers to do more than expected by (a) raising followers’ levels of consciousness about the importance and value of specified and idealized goals, (b) getting followers to transcend their own self-interest for the sake of the team or organization, and (c) moving followers to address higher-level needs.”<sup>22</sup> It is my conviction that all Christian leaders, whether senior pastors or lay-leaders should possess aspects of transformational leadership skills. It has been my claim that Jesus was a transformational leader, exemplifying these attributes or skills of transformational leadership. It is the responsibility of all believers to transform, families, close nit friend circles, communities, and individuals alike for their good and God’s glory. We are called to transform hearts, minds, attitudes, lifestyles, and so much more.

I endeavor to continue this journey of investigating and instructing leaders in transformational leadership, believing that all Christian disciples should be transformational in their leadership. This study has certainly enhanced and transformed my leadership style in a myriad of ways, from conflict resolution, communicating clearly, mission, vision, expectations, inter-office relationships by which staff, lay leaders and leaders alike are empowered and encouraged to be creative, innovative and push the envelope for ministry endeavors. Our goal is to convince individuals to confess and believe in the Lord Jesus Christ and to teach them all that he has commanded. Several elements of transformational leadership are in my estimation one of the most effective

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<sup>22</sup> Peter J. Northouse, *Leadership: Theory and Practice* (Thousand Oaks, CA: Sage Publication, Inc., 2021), 79.

ways to persuade people to pursue Christ passionately in their everyday life as life-long learner of Jesus.

Our pray as leaders of the Westside Baptist Church, is that we begin the conversation and even implement as soon as possible core elements of transformational leadership by which we believe we will see growth within our leaders and lay-leaders alike with intentions to cultivate and develop an entire congregation of people engaging their families, office spaces and everyday interactions in the public square as transformational leaders. Exploring transformational leadership at Westside Baptist Church hopes to cultivate leaders who genuinely aspire to witness transformation within ministry context and the individuals who they lead in ways that they will move from focusing on self-improvement towards a collective progression. It goes without saying that groups propel towards the collective goal when leadership equips, encourages, and empowers everyone to maximize potential. At Westside our mission is serve God, share Christ, and love people and we believe an introduction to transformational leadership will gradually helps us fulfil that mission.

## **CHAPTER SIX**

### **PROJECT ANALYSIS**

#### **Introduction**

This project is significant to me because it was implemented at the church where I currently serve as research and preaching assistant to my pastor of nearly fifteen years, Delvin Atchison, I., who has been a father figure of sorts. Prior to this chapter you may have read enough to put the pieces together about our church; however, allow me a moment to tell you how this project was birthed. My journey with the church began in January of 2021 when I was called upon to serve pastor Atchison as his research assistant. During that period my duties consisted of only researching various topics and text that Pastor Atchison wanted to cover in his first couple of years as Senior Pastor and with great passion I fulfilled my duty. When my responsibilities expanded beyond research into preaching and teaching assistant in August of 2021, I met with Pastor Atchison who encouraged me to cultivate a project within my Doctor of Ministry journey that will assist the church in becoming more transformational in its leadership and ministry. I wanted to gain as much information possible about past leaders and their leadership style to ascertain if indeed they were not or had not engaged in transformational leadership in times past.

During my research, I discovered that the past leaders had been more like corporate America in the sense that they were more transactional in their leadership

approach, with give and take, you do for me, and I will do for you in return style of leadership. They were not transformational in their approach to Christian Education, leadership development, outreach, or ministry programs. They operated within the confines of transactional leadership which often to the disadvantage of progress caused tension. This was the bases of my context at Westside Baptist Church.

The conversation with the leadership was informative and encouraging. I learned that the church through its short history has experienced multiple pastoral transitions but not necessarily transitions in leadership styles and approaches. According to the current leadership team, the longest tenured pastor served for nearly two decades with the shortest tenure pastor serving three years. Pastors typically serve for three and a half years before they are called somewhere else. With each new pastor came no new identity or culture within the church. They came in and continued what Westside was already doing with no new implementation of leadership style or ministry endeavor. This was the reoccurring cycle that was taking place at the church I serve. In reflection for this project, I began thinking about how we could shift the focus of transactional leadership towards pastor Atchison's desire to be more transformational in ministry and leadership efforts. We need to be intentional about developing the leaders in the church in doing so we can strengthen the churches chances of continuance in the vein of transformational leadership. Strengthening and training the leaders of your church in transformational leadership will provide you with a more biblical centered approach and style of leadership.

This chapter reflects the information gained by analyzing a problem that is common to the Westside Baptist Church in Lewisville, Texas. It details the final analysis

of the research project, describes the process, and summarizes the experience and reflection. This chapter will also detail the project's outcomes as well as suggestions for further research.

After serving for six months as the research assistant to Pastor Atchison at Westside Baptist Church, I was appointed to serve as the research and preaching assistant to the Senior Pastor. Westside has a brief yet, thriving history. Established in 1984 by a white pastor in the Lewisville community who desired for the African American population to have a place of worship. Westside became the first black Baptist church established Lewisville, Texas. Throughout its nearly four-decade history, Westside Baptist Church has had five senior pastors including Pastor Atchison who have all, except for Pastor Atchison, been transactional in their leadership styles.

While serving as research assistant to the senior pastor, I had limited responsibilities. I was asked to prepare exegetical papers for Pastor Atchison to develop sermons and preach on Sunday mornings. During my time as research assistant, I immediately notice how this church, was more concerned with the ministries provided to the congregants and not so focused on the community surrounding it. Many of the activities and ministries were functioning and flowing from a transactional leadership format. Without adequate transformational leadership, a seemingly thriving church had its challenges of cultivating and maintaining leaders. What is interesting to me was how this was taking place when there were individuals actively serving in leadership. There is a chairman of deacons, and other ministry leaders serving in the church.

This project is designed to enable churches like Westside Baptist Church to continue ministry functionally as they develop transformational leadership. Please note

that this is not an attempt to downplay the role of other approaches to leadership within the life of the Church. Scripture is clear that adequate leadership is extremely important within the life of the Church. The Leadership assist the senior pastor cast vision, lead, feed, and care for the sheep. However, we all must realize that there are several styles of leadership; however, not always biblical, and thus transformational leadership is an approach that will aid our churches becoming more biblical in their approaches to leadership. Transactional leadership in the church is evident in a myriad of ways, when the church is more inwardly focused, new, and emerging leaders are not developed or when the church seems to be stagnant in its ministry efforts and endeavors, this project is seeking ways in which the church can develop transformational leaders which we think is a more biblical approach to leadership.

The research hypothesis is if then, a small group of seven to ten members of Westside Baptist Church, including leaders and laity participate in a six-week study and symposium about transformative leadership, then they will be equipped to facilitate an ongoing dialogue about ways the church's leadership and membership alike may become more transformational in ministry.

### *The Expected Results of the Project*

The expected result of this project is that the current leadership and membership alike will understand the importance of becoming more transformational in their approach to leadership. By doing so will enable them to significantly progress in their part of the vineyard and comprehend biblical teaching, preaching, and training on their roles in the body of Christ. The expectation is that through the training sessions the

leadership and membership alike will discover the importance of a more biblical model of leadership within our church. This view will cause them to focus on fulfilling the mission and vision of the local church. Finally, the membership will benefit and be built on the biblical model of transformational leadership which will enable them to engage in the work of transforming lives, communities, and our churches. Nevertheless, the aim of this project is to get the leadership and membership to see the value of transformational leadership at the Westside Baptist Church.

### **Methodology**

The goal of this project is to show that when the leadership of the Westside Baptist Church engage in Bible study lessons on transformational leadership, this will aid in developing transformative leaders that will ensure Westside Baptist Church's leaders are functioning in their leadership assignments from a biblical model of leadership. The desired end of this project is to increase the servant-leaders capacity and desire to be more transformational in their approach of leadership while serving at the Westside Baptist Church. It has been essential to measure and garner their participation and support for this project. Historically, our church has carried out its leadership responsibilities from a transactional perspective which has been consistent in this context; however, our current senior pastor requires us to be transformational which he believes is a biblical model for leading Christ's church and the ministries of the local church. Realizing this has caused me to construct this project to effectively teach and train the servant leaders of the church that they may embrace the transformational leader within to continue the work of the ministry.

The methodology of this research begins with understanding the need for qualitative data at the Westside Baptist Church. If the servant leaders are going to be gathered to understand the importance of serving the church in this capacity, I first need to be able to gauge their level of self-efficacy, individually and collectively. This qualitative approach will also allow me to examine its frequency. To be effective, the data collected was not only numerical; however, but there is also a need for information that could be explained and identify trends and responses to those trends in a way that would get Westside Baptist Church's leaders and emerging leaders to comprehend their responsibilities as a transformational leader.

It is also imperative that the data received from this project was not only qualitative but observational. This methodology gave me an opportunity to communicate with the participants in such a way that would allow them to see the functionality of the church and their role in ensuring that God's work continues in a more transformative way. By doing so, we did not change the flow and function of how we operated, we were able to remain authentic and timely in our approach and sensible in the questions answered that would supply the data necessary for this research. This project was designed only for participants of the church to maintain an authentic look into the ways they could be equipped for transformational ministry service.

As research assistant to our pastor, I was a part of the development of the data. Having walked with this congregation on several occasions through the process of our senior leaders attempt to transition the church into more transformative ways of leading, I have seen firsthand how a thriving congregation in North Texas quickly became frustrated with the concept of transformative leadership when they were complacent with



transactional ways of doing ministry for more than two decades. Transactional leadership caused the church to believe that monetary giving was the supreme and only way to do ministry when transformational leadership requires everyone to do more and be grassroots intentionally when serving.

The pros of having participated observation research begins with understanding the context being studied. I have served as the research assistant to our senior pastor at Westside Baptist Church since 2020. However, I have been connected to this church in some way since my collegiate pastor arrived as its interim in 2017. I had the opportunity to preach, teach, and conducts seminars during our pastor's tenure as interim pastor. I also had some knowledge of the history of the church and developed relationships with the members over the years. It is safe to say that I know the context extremely well. I believe this was one of the keys that enabled me to lead this group of individuals to participate in this project. Their input was helpful to collecting the data needed to assess the best way to equip leaders for this work.

Where there are positives, there are also negatives. The cons in this observation were the environment and the participants. What I did not want to happen with this collected data is the shifting of the leaders being committed to verses the leaders fighting against our pastor's hopes to cultivate transformational leaders within our context. This project was not designed to alert how participants normally conduct themselves when addressing the need for stronger transformative leadership at Westside Baptist Church. Each participant was made aware that our time shared together would document in a way that could accurately capture and yield the necessary qualitative data for this research. To

this end, there were no uncommon practices used to collect this data and execute these meetings as not to disrupt the organic flow of the ministry.

The collection of the data is consistent with a focus group of eight people from the Westside Baptist Church. All these individuals are current members of Westside Baptist Church and dedicated church leaders and emerging leaders of ministries within the church. It is also important to include that despite the history of transactional leadership these are the members who are dedicated to embracing our pastor's design to cultivate transformational leaders within our church context. I believe it is important to include leaders who have tenure of ministry experience and volunteerism at the church. These persons have consistently been involved in the life of Westside Baptist Church, a few of them were a part of the church since its inception having over nearly three decades of membership at Westside. Their tenure is significant because many of them have seen the regime of transactional leadership and the formulation of service of transformational leadership at Westside across the decade and have remained faithful members. In this group of eight persons, we met consistently for Bible Study and discussion for six weeks beginning February 28, 2024, to April 3, 2024. In keeping with the nature of the research, this group met along with the congregation weekly for in person Bible study. The meeting days for this group was slated and executed on Wednesday evenings. The time for our gathering was 6:30 p.m.-7:30 p.m. each week. The meeting began and ended with prayer, there were no breaks in conversation once the sessions started. Each participant was able to stay for the duration of each weekly meeting.

The deliverables for this focus group came by initiating a pre-survey for all focus group participants of Westside Baptist Church. This occasion had many benefits to the

group and to the data collected. By providing a pre-survey it allowed us to ensure that all participants understood what they were participating in. The pre-survey made them familiar with the language used throughout the teaching and ultimately this project. It provided me insight as to what the participants may have felt and their expectations for this work. If the participants were unfamiliar with the information used in the pre-survey, the Bible study lessons assisted in the education process, hence validating the success and benefit of the lessons.

Once the pre-survey was completed by all participants, it was imperative to share with them the nature of this project. This was highlighted during the first lesson. These meetings first and foremost had spiritual value. Understanding the need for these types of training that would help continue the work of ministry was of the upmost importance for sharing with the group. Having a working knowledge of the group, I understood that this could not simply be a lesson done in spare time, but their time had to remain spiritual in nature. This was essential if I were going to have the full attention and commitment of the group.

It was vital that these group sessions were carried out in a discussion style. This is the typical style by which our Bible study lessons are carried out at the Westside Baptist Church. My goal was not to lecture the class on why we need to embrace this teaching or to force them into a particular area. The aim was to equip them with the necessary tools that would enable them to continue a conversation and potentially to lead efficiently in a more transformational way within the ministry. These lessons provided a level of open conversation that was conducive for acquiring the needed data from the group.

These meetings also possessed characteristic of an educational nature. The questions asked did not simply re-assess spiritual perspectives it also provided me with the participants' level of knowledge and experience as I sought to discuss them and train them in this area of ministry. Their knowledge of biblical leadership, transformational leadership was used to provide me with the context of this focus group. They were also open to new knowledge as it relates to the subject matter of biblical servant leadership. Post project interviews were held with each participant to gauge their individual comprehension of the materials. This proved to be a crucial and critical aspect as participants stated that they felt free to divulge their opinions without the witness or impromptu responses of other participants.

The data for this focus group is extremely important. All participants were made aware that the information they provided would be used in an academic setting. They were made aware that each session would be reflective of our normal gathering time at Westside Baptist Church. They knew our typical time for midweek gathering was Wednesday nights at 6:30 p.m. until 7:30 p.m. for six weeks. All participants agreed to continue with the Bible study group and had no objections to the content, time, day of the week. Finally, they were informed that the project would consist of a pre-survey, post-survey, work sheets, journaling and a reflective essay where the responses would be considered, and all information implemented at Westside Baptist Church. The Bible study lessons are designed to have longevity beyond the six weeks of meeting with the participants.

## Implementation

This part of the chapter will highlight the lessons and implementation of this project which lead me to my conclusion. This was a six-week project exploring the importance of leadership from the books of Numbers 11:16-25 and Luke 10:1-11. These were our foundational text for the lessons presented along with supplemental text within the leadership discipline.

### *Lesson One - Components of Transformational Leadership*

Transformational leadership is defined as “The process whereby a person engages with others and creates a connection that raises the level of motivation and morality in both the leader and follower. It is concerned with emotions, values, ethics, standards, and long-term goals.”<sup>1</sup> The leader and followers are inextricably bound together in the transformation process. In this model, leadership is not equivalent to power, because leadership is inseparable from followers’ needs over the needs of the leader.

Transformational leaders are identified in multiple ways. They are attentive to the needs and motives of their followers. “Mohandas Gandhi is a classic example of transformational leadership. Gandhi raised the hopes and demands of millions of his people, and, in the process, was changed himself.”<sup>2</sup> They help their followers reach their full potential. “Another good example of transformational leadership can be observed in the life of Ryan White. This teenager raised the American people’s awareness about AIDS

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<sup>1</sup> Rick Gilmore, “Pennsylvania State University World Campus, PSYCH 485 Lesson 6: Contingency Theory,” Pennsylvania State University, <https://psu.instructure.com/courses/2177519/modules/items/33991706>.

<sup>2</sup> Peter J. Northouse, *Leadership: Theory and Practice* (Thousand Oaks, CA: Sage Publication, Inc. 2021), 162.

and in the process became a spokesperson for increasing government support of AIDS research.”<sup>3</sup> Additionally, transformational leaders display and live a sense of justice and morality that is not defined by the people that follow or the organization they lead. A good example here would be of a manager who seeks to change the culture and direction of an organization towards more fair and just practices, regardless of the reaction of how the organization reacts.

The four factors of transformational leadership idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. Idealized influence (charisma): “Idealized influence describes leaders who act as strong role models for followers; followers identify with these leaders and want very much to emulate them.”<sup>4</sup> The attributes of idealized influence have high standards of moral and ethical conduct, trust their followers and are trusted, provide a vision and sense of mission, attributional leaders are observed by followers, and behavioral followers observe and emulate the leader’s behavior.<sup>5</sup> The question was asked of the group, who is an example of this factor of leadership for you? How do they represent this factor?

The second factor was inspirational motivation. “This factor is descriptive of leaders who communicate high expectations to followers, inspiring them through motivation to become committed to and a part of the shared vision of the organization.”<sup>6</sup> Characteristics of the inspirational motivation are symbols and emotional appeals used to

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<sup>3</sup> Northouse, *Leadership: Theory and Practice*, 162.

<sup>4</sup> Northouse, *Leadership: Theory and Practice*, 167 – 171.

<sup>5</sup> Northouse, *Leadership: Theory and Practice*, 167 – 171.

<sup>6</sup> Northouse, *Leadership: Theory and Practice*, 167 – 171.

focus group members' efforts; and they often display a strong sense of team spirit.<sup>7</sup> The group discussion focused on who is an example of this factor of leadership for you? How do they represent this factor?

The third factor was Intellectual Stimulation. "This type of leadership supports followers as they try new approaches and develop innovative ways of dealing with organizational issues."<sup>8</sup> The components of intellectual stimulation are known for encouraging followers to think out things on their own and reflect; to problem solve, to be creative and innovative, and to challenge their beliefs and values, as well as those of the leader and the organization.<sup>9</sup> The question posed to the group was who is an example of this factor of leadership for you? How do they represent this factor?

The fourth factor was Individualized Consideration. "This factor is representative of leaders who provide a supportive climate in which they listen carefully to the individual needs of followers."<sup>10</sup> Individualized consideration is when leaders are coaches and advisers; take a special interest in the whole person, rather than what the person produces; assists followers in becoming fully actualized; and delegation may be used to help followers grow through challenges.<sup>11</sup> The group discussed was asked who is an example of this factor of leadership for you? How do they represent this factor?

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<sup>7</sup> Northouse, *Leadership: Theory and Practice*, 167 – 171.

<sup>8</sup> Northouse, *Leadership: Theory and Practice*, 167 – 171.

<sup>9</sup> Northouse, *Leadership: Theory and Practice*, 167 – 171.

<sup>10</sup> Northouse, *Leadership: Theory and Practice*, 167 – 171.

<sup>11</sup> Northouse, *Leadership: Theory and Practice*, 167 – 171.

Before exploring the subject matter of transformational leadership, I explained how a foundational lesson on transformational leadership apart from the Bible would be beneficial for this study. I explained that we would look at a few different books from people who have spent significant amount of time on understanding and developing new thought on transformational leadership. It was my hopes to expose them to secular practitioners for them to see more clearly the biblical narratives that would be introduced as foundational scriptures for this study.

In our first lesson, we sought to understand the meaning of transformational leadership. We spent much of our time unpacking the four factors of transformational leadership outlined by Peter Northouse in his book, *Leadership: Theory and Practice*. These four factors are idealized influence (charisma): “Idealized influence describes leaders who act as strong role models for followers; followers identify with these leaders and want very much to emulate them.”<sup>12</sup> The second factor is inspirational motivation. “This factor is descriptive of leaders who communicate high expectations to followers, inspiring them through motivation to become committed to and a part of the shared vision of the organization.”<sup>13</sup> The third factor is intellectual stimulation. “This type of leadership supports followers as they try new approaches and develop innovative ways of dealing with organizational issues.”<sup>14</sup> Finally, individualized consideration is the fourth factor. “This factor is representative of leaders who provide a supportive climate in which they listen carefully to the individual needs of followers.”<sup>15</sup>

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<sup>12</sup> Northouse, *Leadership: Theory and Practice*, 167.

<sup>13</sup> Northouse, *Leadership: Theory and Practice*, 168.

<sup>14</sup> Northouse, *Leadership: Theory and Practice*, 169.

<sup>15</sup> Northouse, *Leadership: Theory and Practice*, 171.



Also, in this lesson we sought to discover some of the challenges of transformational leadership. There are multiple challenges that we came up with that can hinder a transformative leader from successfully leading. Some of the challenges are arrogance, valuing the position more than valuing the assignment, having a corrupt heart, or having no love for the people you are called to serve. These things prevent the transformative leader from serving in a way that honors God and the assignment. If we are going to be transformative leaders, the leader should embody humility, spirituality, care, understanding, passion, and compassion. These qualities along with many others are necessary for effective transformational leadership.

### *Lesson Two – The Moses Way*

So, the Lord said to Moses, “Gather for me seventy of the elders of Israel, whom you know to be the elders of the people and officers over them; bring them to the tent of meeting and have them take their place there with you. I will come down and speak with you there, and I will take some of the spirit that is on you and put it on them, and they shall bear the burden of the people along with you so that you will not bear it all by yourself. And say to the people, ‘Consecrate yourselves for tomorrow, and you shall eat meat, for you have wailed in the hearing of the Lord, saying, “If only we had meat to eat! Surely it was better for us in Egypt.” Therefore, the Lord will give you meat, and you shall eat. You shall eat not only one day, or two days, or five days, or ten days, or twenty days, but for a whole month, until it comes out of your nostrils and becomes loathsome to you—because you have rejected the Lord who is among you and have wailed before him, saying, “Why did we ever leave Egypt?”’ But Moses said, “The people I am with number six hundred thousand on foot, and you say, ‘I will give them meat, that they may eat for a whole month’! Are there enough flocks and herds to slaughter for them? Are there enough fish in the sea to catch for them?” The Lord said to Moses, “Is the Lord’s power limited? Now, you shall see whether my word will come true for you or not.” So, Moses went out and told the people the words of the Lord, and he gathered seventy of the elders of the people and placed them all around the tent. Then the Lord came down in the cloud and spoke to him and took some of the spirit that was on him and put it on the seventy elders, and when the spirit rested upon them, they prophesied (Num. 11:16-25).

The Bible is filled with examples of transformational leaders and at the center is Moses. Moses is responsible for the liberation of the Hebrew people, but even more so, he is responsible for transitioning the people in more than one aspect of their journey. He must transform their mindsets, beliefs, practices, dietary habits, and much more. This text with no ambiguity sets for us the model of transformational leadership, as seen in the life of Moses. As we dive into this narrative our prayer is that you discover the transformational leader within yourself and use these Moses principles as a foundation for how to propel your leadership skills forward.

*We Learn Four Lessons from the Transformational Leadership of Moses:*

Galvanize the people you believe are ready to assume leadership responsibility, verse sixteen, so the Lord said to Moses, “Gather for me seventy of the elders of Israel, whom you know to be the elders of the people and officers over them; bring them to the tent of meeting and have them take their place there with you.” The almighty requires that we galvanize people who have a measure of influence within the community. When we galvanize people with a measure of influence it can alleviate frustrations that leaders may have. What Are the Benefits of Galvanizing Leaders? How have they impacted your leadership style?

The second lesson is to recognize those individuals who have integrity and influence, verse – sixteen, So the Lord said to Moses, “Gather for me seventy of the elders of Israel, whom you know to be the elders of the people and officers over them; bring them to the tent of meeting and have them take their place there with you.” Determining the elders is more than identifying senior adults its discovering individuals

with integrity. Determining officers denotes that you are in search for individuals of influence among the people who you serve. How do you identify emerging and or non-active experienced leaders within your church or ministry?

The third lesson is to make it a priority to discover as many individuals as possible and give them the mandate to carry out their duties in humility and with the aid of the Holy Spirit – verses, seventeen and eighteen. I will come down and speak with you there, and I will take some of the spirit that is on you and put it on them; and they shall bear the burden of the people along with you so that you will not bear it all by yourself. Verse eighteen stated, “And say to the people, ‘Consecrate yourselves for tomorrow...” To have an impact on the people you serve or lead you need a massive team to assist you in carrying the load of leadership. Individuals who you have appointed to assist you in leading have a mandate to consecrate themselves for service.

How do you prioritize your responsibilities as a leader of ministry, career, family, etc.?

The final lesson is to deputize those individuals by assimilating them into the culture of established leadership, verse twenty-five, “Then the Lord came down in the cloud and spoke to him and took some of the spirit that was on him and put it on the seventy elders, and when the spirit rested upon them, they prophesied...” When you deputize individuals to assist you in leadership it is imperative that they assimilate to your style of leadership for congruency.

Deputizing individuals to assist in leadership gives them some authority which should be exercised with humility and the Holy Spirit’s guidance. Many leaders experience burnout primarily because they have not empowered others to assist in the

work. How do you prevent burnout? Do you share responsibility or have a different method?

In lesson two, we discovered the Moses way of transformational leadership. We started the lesson reviewing the information from the previous lesson entitled “Components of Transformational Leadership.” We reiterated that as transformational leaders, our goal is to exemplify the four factors of transformational leadership which are idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration.

In this session, we examined the transformational leadership of Moses as recorded in Numbers chapter eleven. Moses is responsible for the liberation of the Hebrew people, but even more so, he is responsible for transforming the people in more than one aspect of their journey. He must transform their mindsets, beliefs, practices, dietary habits, and much more. This text with no ambiguity sets for us the model of transformational leadership, as seen in the life of Moses. As we delved into this narrative, our prayer was that we discover the transformational leader within ourselves and use these Moses’ principles as a foundation for how to propel our leadership skills forward.

The first thing that Moses taught us about transformational leadership is that we must galvanize individuals to assist us in the work of transformation. We do this to alleviate frustrations. We discovered that Moses had become increasingly frustrated with the people he was leading primarily because he attempted to do it all on his own. Often in leadership when we do not have a team, we run the risk of burn out and frustration. We also galvanize individuals to assist us because the almighty God requires it. God gave Moses the plan to gather seventy elders, knowing that Moses needed help. It is a God

implemented plan to galvanize individuals who can assist with the daily needs of a leader. Next, we discovered through Moses that a transformational leader recognizes person's integrity which we were taught has nothing to do with age (elders) but high value individuals and people who already have influence (officers) within the organization. Also, Moses taught us to prioritize people and focus on the project and finally to make sure you provide assimilation tools needed to carry out the vision God gave you as a leader and empower them to go and do the work assigned to their ministry.

### *Lesson Three – Leading Like Jesus*

In Luke 10:1-11:

After this the Lord appointed seventy-two[a] others and sent them on ahead of him in pairs to every town and place where he himself intended to go. He said to them, “The harvest is plentiful, but the laborers are few; therefore, ask the Lord of the harvest to send out laborers into his harvest. Go on your way; I am sending you out like lambs into the midst of wolves. Carry no purse, no bag, no sandals, and greet no one on the road. Whatever house you enter, first say, ‘Peace to this house!’ And if a person of peace is there, your peace will rest on that person, but if not, it will return to you. Remain in the same house, eating and drinking whatever they provide, for the laborer deserves to be paid. Do not move about from house to house. Whenever you enter a town and its people welcome you, eat what is set before you; cure the sick who are there, and say to them, ‘The kingdom of God has come near to you.’ But whenever you enter a town and they do not welcome you, go out into its streets and say, ‘Even the dust of your town that clings to our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near’” (Lk. 10:1-11).

Transformational leadership is defined as a leadership approach that causes change in individuals and or social systems. In its ideal form, it creates valuable and positive change in the followers with the end goal of developing followers into leaders. Enacted in its authentic form, transformational leadership enhances the motivation, morale, and performance of followers through a variety of mechanisms. These include

connecting the follower's sense of identity and self to the mission and the collective identity of the organization; being a role model for followers that inspires them; challenging followers to take greater ownership for their work, and understanding the strengths and weaknesses of followers, so the leader can align followers with tasks that optimize their performance. In Christianity, transformational leadership is the act of turning us ordinary followers of Christ into disciples for Christ that live the true righteous life that comes with healing, deliverance, increase, and sanctification that Jesus provides us.<sup>16</sup> Transformational leadership is the driving force behind influencing, inspiring, impacting and informing individuals to complete a collective organizational goal. Do you think that Jesus is the ultimate transformational leader?

*Life Variables/Leadership Lessons:*

There are several lessons that was learned while examining Jesus leadership style as identified in the Luke verses. Leading like Jesus suggests that we become team focused (vs. 1). “After this the Lord appointed seventy-two[a] others and sent them on ahead of him in pairs to every town and place where he himself intended to go” (Lk. 10:1). Becoming team focused means that we understand bigger beams cultivates a broader impact. Also, becoming team focused means that leaders know that we are better together. If we build effective teams, it can be the difference between failure and success.

The second lesson is leading like Jesus suggests that we train our followers properly (vs. 2-5). He said to them, “The harvest is plentiful, but the laborers are few; therefore, ask the Lord of the harvest to send out laborers into his harvest. Go on your

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<sup>16</sup> Fatmah Hussein Jaafari, “A Theoretical Understanding of Transformational Leadership,” *International Journal of Development Research* 9, no. 5 (2019): 27617-27621.

way; I am sending you out like lambs into the midst of wolves. Carry no purse, no bag, no sandals, and greet no one on the road. Whatever house you enter, first say, ‘Peace to this house!’” (Lk. 10:2-5). We must train our followers properly because the work ahead is a daunting task. We must train our followers properly because of the dangerous truth of opposing views and opinions. We must train our followers properly because it will deepen tranquility for all who engages in the work. The discussion question was in what ways do adequate training enhance the organization?

The third lesson is leading like Jesus suggests that we are task oriented.

“Whenever you enter a town and its people welcome you, eat what is set before you; cure the sick who are there, and say to them, ‘The kingdom of God has come near to you.’ (Lk. 10:8-9). Being task oriented suggests that we must cultivate a community with a common goal. Every Christian leader has the task to provide some cure for the life circumstances of people. The discussion question was what is our “why”, has become a normative question to individuals, leaders and organizations alike regarding purpose.

What’s Your Why?

Lesson number four was leading like Jesus suggest that we exercise wisdom regarding time management. “But whenever you enter a town and they do not welcome you, go out into its streets and say, ‘Even the dust of your town that clings to our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near’” (Lk. 10:10-11). When exercising wisdom in time management we must continue to be diligent in our efforts.

Good time management also requires you to know when knock the dust off your feet, or to move on from something and not relinquish anymore of your time to that particular cause.

Peter Drunker in his book *The Effective Executive*, says this about time. One cannot buy, rent or hire more time. The supply of time is totally inelastic. No matter how high the demand, the supply will not go up. There is no price for it. Time is totally perishable and cannot be stored. Yesterday's time is gone forever, and will never come back. Time is always in short supply. There is no substitute for time. Everything requires time. All work takes place in, and uses up time. Yet most people take for granted this unique, irreplaceable and necessary resource.<sup>17</sup>

Week three of these sessions opened with a word of prayer followed by a review of the previous week's lessons, and the Moses way of transformational leadership. We proceeded to discuss the third component which is leading like Jesus. We examined the transformational leadership of Jesus rooted in Luke 10:1-11. Jesus gives us a model to follow by which we can become transformative in our leadership approach in our current context. Our discussion was centered around the question do you think that Jesus is the ultimate transformational leader? All participants stated that Jesus is the ultimate transformational leader. They gave various answers like, Jesus transformed people, conditions, culture, religion, and much more. The lesson shared taught us that Jesus is team focused, verse one. After this, the Lord appointed seventy-two others and sent them on ahead of him in pairs to every town and place where the Lord intended to go. We discovered that the bigger the team the broader the impact. Jesus gathers seventy-two of his followers and sends them out into various regions with intentions to spread the good news on a wider scale. Also, it taught us that we are better together, one person can make an impact, but several people can change the course of history. Our lesson demonstrated

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<sup>17</sup> Peter Drunker, *The Effective Executive* (New York, NY: Harper and Row, 1967), 38.



the necessity to adequately train people, ensure that they are task oriented, and demonstrate time management.

#### *Lesson Four – Becoming A Transformational Leader*

Peter Northouse in his, *Leadership*, states, “transformational leadership is the process whereby a person engages with others and creates a connection that raises the level of motivation and morality in both the leader and the followers.”<sup>18</sup>

“Transformational leadership is a process that changes and transforms individuals and groups.”<sup>19</sup> In other words, this kind of leadership motivates followers to accomplish more than what is expected. It is a process in which change is enacted and the leader is a visionary who accomplishes their goals. Transformational leadership deals with emotions, values, and long-term goals, just to name a few. Transformational leadership is the driving force behind influencing, inspiring, impacting, and informing individuals to complete a collective organizational goal.

During this session, the group was assigned a group activity. They were instructed to create their own working or functioning definition of transformational leadership. James MacGregor Burns first introduced transformational leadership theory in 1978, contrasting it with transactional leadership. Transactional leadership appeals to followers’ self-interest and is built on and motivated by the mutual exchange of benefits (e.g., compensation). Yet in the words of Burns, transformational leadership holds that “whatever the separate interest persons might hold, they are presently or potentially

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<sup>18</sup> Northouse, *Leadership: Theory and Practice*, 162.

<sup>19</sup> Northouse, *Leadership: Theory and Practice*, 162.

united in the pursuit of ‘higher’ goals, the realization of which is tested by the achievement of significant change that represents the collective or pooled interests of leaders and followers.”<sup>20</sup> Listed below are several identifiers of individuals who desire to become a transformational leader.

Becoming a transformational leader demand that you are inspirational, that you be more and do more. When being more, it requires that you do more than giving orders, but you live with integrity. When transformational leaders do more, they do not only delegate assignments but are willing to perform all tasks. The discussion question asked of the group was who inspires you to be and do more? How do they inspire specifically?

Becoming a transformational leader calls you to be intentional, meaning you answer the question, who we are and what we do? Being an intentional leader requires explanation. Intentional leaders explain how we do it. Becoming a transformational leader requires that you be influential, invest in and educate followers, and be an example for followers to aspire to put forth maximum effort in all tasks.

Week four started with prayer and a brief overview of the previous lessons. This week’s lesson was the fourth installment in our series focusing on becoming a transformational leader. This lesson was designed to inform the participants about how they can become transformative leaders. We sought to address the following questions: In what ways can you develop as a transformational leader? Why is it important for us to become transformational leaders?

The conversation about transformational leadership was opened by discussing Peter Northouse’s description of transformational leadership which states that:

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<sup>20</sup> Northouse, *Leadership: Theory and Practice*, 160.

Transformational leadership is the process whereby a person engages with others and creates a connection that raises the level of motivation and morality in both the leader and the followers. Transformational leadership is a process that changes and transforms individuals and groups. In other words, this kind of leadership motivates followers to accomplish more than what is expected. It is a process in which change is enacted and the leader is a visionary who accomplishes their goals. Transformational leadership deals with emotions, values, long-term goals, etc.<sup>21</sup>

This was followed by my definition of transformational leadership which suggests that transformational leadership is the driving force behind influencing, inspiring, impacting, and informing individuals to complete a collective organizational goal. After a brief discussion, the group was asked to cultivate their own working definition of transformational leadership based upon the lessons taught previously.

After developing their working definition which stated that, “Transformational leadership engages followers in a way that motivates and inspires them to reach their maximum potential to effect organizational transformation/change.” This is a definition that the participants cultivated. We discovered that becoming a transformational leader requires you to be intentional, inspirational, and influential.

#### *Lesson Five – The Rhythm of Transformational Leadership*

Group reflection: What have you learned about transformational leadership thus far? Have you been able to identify your leadership style as opposed to this model?

A brief review of the group discussion focused on transformational leadership.

Transformational leadership is “The process whereby a person engages with others and

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<sup>21</sup> Northouse, *Leadership: Theory and Practice*, 159.

creates a connection that raises the level of motivation and morality in both the leader and follower. It is concerned with emotions, values, ethics, standards, and long-term goals.”<sup>22</sup>

The group reviewed the four factors of Transformational Leadership.

1. Idealized influence (charisma): “Idealized influence describes leaders who act as strong role models for followers; followers identify with these leaders and want very much to emulate them.”
2. Inspirational motivation: “This factor is descriptive of leaders who communicate high expectations to followers, inspiring them through motivation to become committed to and a part of the shared vision of the organization.”
3. Intellectual stimulation: “This type of leadership supports followers as they try new approaches and develop innovative ways of dealing with organizational issues.”
4. Individualized consideration: “This factor is representative of leaders who provide a supportive climate in which they listen carefully to the individual needs of followers.”<sup>23</sup>

My description of transformational leadership is the driving force behind influencing, inspiring, impacting and informing individuals to complete a collective organizational goal. Leaders who operate in a rhythm ensure that they secure their team, soar individuals, make sacrificial investments, and shared or similar identity. Recruiting soaring individuals are people already thriving in their careers and or lives. Identifying individuals who are willing to make sacrificial investments for the greater good of the organization. Locating people who have a shared or similar identity as the leader to insure oneness within the organization. All great bands in their founding stages begin with invitations and auditions.

Leaders who operate in a rhythm set the tone for followers to assimilate. They do so by cultivating a clear mission for the organization, creating a captivating message that

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<sup>22</sup> James MacGregor Burns, *Leadership* (Ann Arbor, MI: Open Media, 2012).

<sup>23</sup> Northouse, *Leadership: Theory and Practice*, 167 – 171.

inspires the members of the organization, and convincing masses is critical for accomplishing the organizations goals. Within the discipline of music there is a term called “Absolute Pitch,” often called perfect pitch, is the ability to identify or re-create a given musical note without the benefit of a reference tone.

Leaders who operate in a rhythm steady the tempo by which the organization operates. Additionally, they assimilate followers into the culture of the organization accelerate the mission and vision of the organization to move forward and achieve the focus of the organization by staying on task. Much like the percussionist, whose sole responsibility is to keep and if need be, speed up or slow down the tempo in a band, so is the duty of the emerging transformational leader.

In this session we focused on the rhythm a transformational leader. After an overview of the previous lesson, we proceeded to teach and talk about what it means to develop a rhythm as a transformational leader. We discovered that when cultivating a rhythm of transformational leadership, it is imperative that you secure a proficient team. This team will consist of soaring individuals, persons who are thriving, people who invest in the ministry sacrificially and persons who have a shared identity or values. It is also vital that when creating a rhythm as a leader you must set the tone. We discovered together that you set the tone by having a clear mission, developing, and knowing the why we are doing what we are doing. Furthermore, you must develop a captivating message centered around the mission that will ultimately perform the goal of convincing masses to participate in said mission. Finally, it is necessary to steady the tempo of the church by setting clear expectations based on the teaching equipping of the team along with captivating on the momentum which will assist in meeting the organizations goals.

*Lesson Six – Responding to Resistance*

We started the lesson off with a recap of the previous discussions by identifying the definition of transformational leadership and provided a description. The collective group definition of transformational leadership is that it engages followers in a way that motivates and inspires them to reach their maximum potential to effect organizational transformation/change. Effective transformational leadership is based on the ability to motivate and mobilize teams around shared goals. However, organizational resistance can easily prevent potentially transformative initiatives from ever making a real impact. That is why it so critical to anticipate and account for the variety of concerns that may arise. Which is why we endeavor to provide some of the skills needed to thrive as a transformational leader.

*Group Discussion*

How do we respond to resistance while leading from the transformative perspective? Do we respond or do we react to resistance? Why do you think transformational leadership is rejected in many of our “Black Churches”? I believe there are a few lessons we can learn to help us respond and not react to resistance from our transformational leadership approach. When responding to resistance a leader must prioritize communication. Clearly communicate your expectations, mission, and vision. Conviction is key when communicating the purpose and priorities of your mission and vision. Compassion is a priority whenever working with people, having compassion is a necessity for buy-in. According to several scholars, effective communicators aim for clarity, seek to solve conflicts, not create them. Clear communication should be exercised

whether sending text messages, oral messages, and or in writing. The reason you are communicating is to solve a problem or promote effective collaboration on a project or task. Good communication in the workplace can bring up blockers or provide feedback—but make sure the goal is to get to a better place than where you are now.

When responding to resistance a leader must spark motivation by exemplifying what it means to be a leader with integrity, wisdom, and knowledge. Motivate them by affirming their ability to effectively lead. Motivate them through exciting engagement that will keep their attention and focus on the task at hand.

When responding to resistance a leader must empower individuals through delegation. Delegation requires that you equip your delegates with the playbook for success. Encourage your delegates to be creative according to their strengths with the information you have given them. Empower your delegates to perform the task you have assigned them to complete. An article from, Northwest Executive Education suggests that “Delegation provides several advantages for both leaders and employees. It assists executives in managing their workload and increasing production, while also assisting staff in identifying and developing their strengths and working on their weaknesses. Delegation, when done correctly, may be used for professional growth as well as identifying top performance.”<sup>24</sup>

In this closing lesson, the participants and I had a discussion on what it would look like to encounter resistance to a new way of leading a more transformational approach. It afforded us an opportunity to discuss their thoughts about why there would

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<sup>24</sup> Northwest Executive Education, “Effective Leadership – Why Leaders Should Let Others Lead,” Northwest Education, <https://northwest.education/insights/careers/effective-leadership-why-leaders-should-let-others-lead/#:~:text=Allowing%20your%20team%20members%2Femployees,significant%20impact%20on%20the%20organization.>

be resistance and glean from each other's perspective as to how to respond to said resistance. This session allowed the participants to review many of the things taught and discussed over the six weeks and prepare themselves for potential resistance within their various ministries and the church at large. We expressed how communicating the purpose of transformational leadership calmly, compassionately but with conviction would aid in responding to resistance. After a period of discussion, I thanked them for taking this journey with me and reminded them that we have been equipped to continue the conversation of our church becoming transformational in its leadership approach. It is now time for us to go and be transformative leaders.

### **Summary of Learning**

The participants in this project were comprised of leaders and laity within my context. The initial meeting focused on getting the participants the necessary information for a successful project. This project started with six individuals and after week two, two more people felt lead to be a part of the project bringing the total number of active participants to eight. The participants in this project all came from different geographical backgrounds, socioeconomic status, education, and all served within the context. The average age of this group is forty-five years old. There were six female and two males in the Leader-Ship sessions. The participants serve in the following ministries: Diaconate Ministry, Usher Ministry, Christian Education, Missionary Ministry, and Children Ministry.

The primary goal of this project is to get the leaders of the church to embrace a more transformational leadership approach within Westside that will ultimately allow



them to serve our members, church, and surrounding communities in a more biblical model of leadership. The participants in this project witnessed on several occasions in the past how transactional leadership may not have been the best model for our local congregation. They realized in these cases the church leadership should facilitate lessons and workshop sessions that would introduce the leaders and emerging leaders alike to a more biblical and transformational style of leadership. Scripture puts a great deal on emphasizing transformation in the New Testament Church. When the church finds itself in a position where they are more transactional opposed to transformational in its leadership approach, we endeavor to equip individuals within the church with the tools to ensure that the ministry of the church progresses forward in a biblical more transformative way.

### *Pre-Survey Results*

Studying the outcome of the project, I noticed a difference between the pre- and post-surveys. In the pre-survey, several questions were asked one being, how often are you currently engaged in transformational leadership within the church (e.g., various ministries, volunteering, leading groups, outreach programs)? Ninety percent were not confident in their responses and did not know what transformational leadership was or their abilities to operate within that leadership frame. The majority of the participants had no clue of the meaning of transformational leadership.

Another question that was asked was, what factors do you believe contribute to the effectiveness or ineffectiveness of your transformational leadership in church ministry? The participants responded 100% that the factors of effectiveness would be the

Holy Spirit, and ineffectiveness would be learning what transformational leadership is and how to apply it in their various ministries. They all wanted to learn about transformational leadership and how to better serve in their context.

The participants were also asked how do you believe the study on transformational leadership will influence the effectiveness of your current leadership in church ministry? If yes, how? Ninety percent of the participants responded by indicating that they have little to no knowledge about transformational leadership; however, they believe that it will give them more tools and insights into leadership principles. Further, sixty percent indicated they have no idea when they would apply the principles that they might learn. Finally, the participants were also asked if they were willing to commit to the entirety of the project? All the participants agreed to submit to the project, 100 percent and all participants completed the project with perfect attendance.

### *Post-Survey Results*

The first question posed in the post-survey results was because of these lessons, how confident are you now in your transformational leadership abilities? Ninety percent of those who participated believe that they are prepared and equipped to lead in a more transformational approach. Prior to this, many of the leaders were serving from a transactional leadership framework rather than a transformational leadership approach. As a result of the lesson shared, the participants feel confident to carry out their ministry service. This newfound confidence within each of the participants of this project have them leading with boldness and grace while serving from a more transformational perspective of leadership.

The participants were asked if the lessons taught during this project meet their expectation. Of those who participated, 95% indicated the lessons exceeded their expectations. Transformational leadership conversations for this group of participants have never happened within Westside Baptist Church. When a member was chosen to be a leader in the church, they were typically given the position without any training or time of instruction within the biblical model of transformational leadership. Essentially, the participants who volunteered to go through this project found the information shared valuable and helpful for them as they sought to serve in more transformational ways.

The participants were also asked if their knowledge of transformational leadership had expanded on the subject matter? They agreed 100% that their knowledge on transformational leadership expanded. They all stated that God, through these lessons, expanded their knowledge on what it means to be a transformational leader and how that frame of leadership is a biblical model. During a conversation with one of the participants, they were beginning to understand that the call to lead is a holy calling to transform, lives, circumstances, communities, and this world for Jesus Christ. I was encouraged to hear such a statement because just as Christ transformed individuals, circumstances, belief systems, and this world we are all called to be more like Christ. This kind of mindset I believe will change the approach of many of our leaders in the future work of our church.

One hundred percent of the participants committed to the entire process. I believe this was significant for the success of the project. Collaborating as a unified group was unifying in that it allowed the collective to work in harmony one with another as well as holding each other accountable during the process. To see them working together on the

lessons and having discussions, deliberations, and dialogue was amazing. Further, to hear their enthusiasm to serve in the church together gives me such joy and hope for a church filled with transformational leaders.

Based on the numbers the hypothesis was proven to be true. The leadership and laity of the Westside Baptist Church went through six-week sessions of lessons focusing on Exploring Transformational Leadership at Westside Baptist Church! The focus is on transformational leadership and just as God would have it, I believe that we will experience exponential growth in our numbers of transformational leaders within our congregation.

### **Conclusion**

As I pondered over this project and after reviewing the results from the participants, I believe that the project was a success with a few minor adjustments to consider for future study. I believe it is important that during each session every participant should feel comfortable enough to add their comments and thoughts to the conversation. Although, I gave space for them to do so, I realized that at times it might not have been enough space. I was helped by the thoughts and comments and data brought to the conversations by each of them. The teaching style for the lessons was not the typical Bible study lecture style. I attempted to cultivate a safe space for free-flowing conversation that would aid to the success of the project.

I was able to provide the participants with data, and content needed to meet the wants of the participants and the ministries they serve in. As a research assistant to the senior pastor of our congregation, I thought that it was my duty to equip the people for

the work of ministry and while we sojourned through these sessions it has given me the opportunity to complete that task. Yet, in presenting the lessons, I wanted to ensure that it feel like information overload for them. This was the first time within the church's nearly four-decade history that someone presented and implemented this kind of work for doctoral studies with future ramifications for the church. I did not want to give them too much that would have caused them to withdraw. However, I wanted to provide them with the tools and the nuggets in such a way that it would cause them to continue and complete the sessions. I desired above all things that they would internalize and retain all the information imparted on their level of their understanding.

It was my goal to utilize the Bible as the foundation for these lessons with additional information from various leadership text to provide extra gravitas to each session which I believe was a blessing to the project. Westside Baptist Church is a Bible believing church and as such it was of the upmost importance that we engage the Holy Script primarily to ensure that the word of God was the chief teaching tool. By studying our primary and lateral biblical text, the participants were able to see through the lens of the scripture the need for this type of leadership within our local church. I was encouraged the most by the comments from many of the participants that simply stated thank you for showing us this from a scriptural perspective.

The preparation that went into this project was used to empower me. Researching and writing, talking to my mentors, and classmates have all given me insight that became life transforming. The writing of each foundational chapter challenged me to sit with the scholars whose voices would at various intervals challenge and at times alter my perspective on transformational leadership. The biblical foundation chapter for this

project enabled me to comprehend the eternal witness of the Word of God in that it spoke to every issue pertaining to Christ and His Church. The historical foundation chapter assisted me to realize that transformational within church leadership is something that should be commonly used within the life of the church. We see that reality in the Catholic Church as well as within Protestant churches. In the theological foundation chapter, I was edified as I studied about leadership, specifically transformative leadership from the perspective of the womanist theology movement. The interdisciplinary chapter was designed to assist with supplementary sources separate from the scope of the church to discover what area speaks to the subject matter. One being that transformational leadership is, “The process whereby a person engages with others and creates a connection that raises the level of motivation and morality in both the leader and follower. It is concerned with emotions, values, ethics, standards, and long-term goals.”<sup>25</sup>

I believe the work was essential for the church as our pastor seeks to develop a church full of transformational leaders with hopes to transform our community. The former senior pastor, according to the culture of the church, was leading the congregation with a more transactional model of leadership. Anything and everything were done with an if you do this, I will do that agreement, which primarily had financial implications. This perspective, I believe is not a biblical model nor do I think it is a healthy way for a pastor or church leaders to engage the congregation. While piloting through this transactional culture of leadership, I was encouraged by the enthusiasm to embrace a more biblical and transformational approach to leadership.

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<sup>25</sup> Northouse, *Leadership: Theory and Practice*, 162.

While reflecting on this project, I discovered that this project can be used as a model for varying denominations that model leadership styles that are not biblically based. I am determined to cultivate this project into book form for ministry leaders to equip themselves and their teams with the tools needed to experience greater ministry achievement by becoming more transformational in their leadership approach. There will always be a need for future work as we seek to think about leadership in a transformative and biblical ways.

Overall, this project was God's way of teaching me that all of us who profess to be Christians should be transformative in all areas in our lives. This project aided me in growing into the leader that Christ envisioned me to be. This project has expanded my study, converted my devotional life, and altered the way I serve in my local context. I am now more confident and competent to carry out my purpose and calling to the glory of God.

It is my hope that this work would serve as an example for other churches who are more transactional in their leadership to shift towards a more transformational model of leadership themselves, which this project has attempted to suggest is a more biblical model exemplified by Moses and Jesus. We know that transformational leaders have had more success in galvanizing individuals to focus on and become more communal and group focused. The model established by Moses in Numbers chapter eleven and by Jesus in Luke 10:1-11 can be used to ensure the Church of Christ continues to transform lives, families, and communities.

## **APPENDIX A**

### **SERMON**



Numbers 11 Sermon

Michelangelo T. Clark, M.Div.

Preaching & Leadership for Small to Mid-Sized Congregations

Drs. George Parks, Jr. & Jamison Hunter

January 1, 2023

Revised: January 24, 2023

### **Overcoming the Limitations of Leadership:**

The Number of Years spent in the wilderness, the total number of the people. This book of Numbers, the fourth book of the Hebrew Bible and the fourth of five books of the Jewish Torah. The name of the book comes from the two censuses taken of the Israelites, along with a myriad of numeric symbolism woven throughout the entirety of the book. Its canonized name, “Numbers” is the best choice for its title.

God has designed that effective ministry be done in partnership with leadership and the laity. I like this story; it’s an interesting story because there are some precepts to learn concerning the reality of leadership. In this text in numbers the 11th chapter, God has brought the children of Israel out of Egypt, and they’re on their way to a place of promise. He has brought them out of bondage, and they’re on their way from a political prison to a place of promise. They begin to complain; it starts off with them complaining to Moses and Moses complaining to God. The interesting thing is that when Moses murmured, God moved, but when the people began to murmur, God got angry. Here is the difference in the murmuring, when the people complained they complained to each other about God, but Moses complained to God. I want to suggest that one of our problems is that we spend so much time talking to each other about what God has not done and we don’t talk to God enough about what he has done. We need to minimize spending time talking with other people about what we could talk to the father about for ourselves. When people don’t understand there’s a king on the throne who’s willing to listen, they directly begin to murmur. The Bible says that the children of Israel began to complain. This drops us at the doorstep of our text. There are three realities of leadership I believe this text offers us and that is if you’re going to lead, must learn **the pain and hurt in gratitude**. The children of Israel begin to murmur, and they are complaining. Every day, God would give them manna to eat, God would open heaven’s delicatessen,

and all they had to do was gather the substance, whatever it was. God was so gracious that he told them not to clean up what they don't eat. I'll send angelic busboys to come by and pick up the rest. They had Divine DoorDash before we even thought of the idea.

They complained about something that only God can give and their problem while they said we are tired of this, give us meat. There is always a danger when the people of God develop an appetite for what God doesn't want to feed them. It is in the nature of people to get mad at God's leaders when they don't appreciate God's directive. Most of the time people understand that when they complain about God's leader and say negative things but don't realize how hurtful it is to a leader. How many people know how to Pastor that never Pastored that say to pastors you need to do this or you need to do that. The reality is that the church was never designed to be democratic it was designed to be theocratic. In a democracy, the power comes from the ground up and theocracy power comes from the top down.

There is a direct correlation between ingratitude and selective memory. The people shouted we want some meat and at least in Egypt, we had cucumbers, selective memory. They remembered the various substances they ate but forgot they were very much so in slavery. It's amazing how we can just forget what we've been delivered from while complaining about where we are. One of the guys from Duck Dynasty was talking and said that during slavery how black families were together. Well, that's like saying all the cows we're going to butcher at least they're together. It's amazing how our memory becomes selective, however when we forget we run the risk of being ungrateful.

Will you help me overcome the limitations of leadership? This text says a word about **the pain of hurtful ingratitude**, but it also says a word about **the peril of human insufficiency**. Moses says that I am not able to bear the burden of these people alone. The reality of ministry is that anybody who serves people in a ministry will deal with anxiety, depression, and frustration. Moses is so frustrated that he is contemplating quitting. Listen to the paradox and what he says to God. He said Lord, kill me because I'm about to mess up your work due to my feeble attempt to do this alone. Family, whatever God calls us to, we must realize and know that it's too big for us to do alone. If we were able to do it by ourselves, we would not need the support and assistance that's been made available. The truth is, whether it's a Pastor or the chair of a ministry, we will need help. Moses says I didn't do it, but earlier my father-in-law told him leading was never designed to be done in isolation and no one person can bear the weight of leadership alone. I went to a concert once and was given some expensive seats we were right up front. It was an amphitheater, and the rear was covered, but the front was under an open sky. It started to rain, and even though we had the best seats, we experienced some of the worst conditions. Those of us who sit in front pay the most but also experience the worst conditions, thus we ought not to do this alone.

This text says a word about **the pain of hurtful ingratitude**, it says a word about **the peril of human insufficiency but finally**, but finally, it says a word about **the power of holy intervention**. Do you know what God says? God says to pick you 74 considered

elders, this word here does not mean in age, it means in respect because you can grow old in the church and never grow up. God says come up to the Tabernacle and meet me there, what I'm going to do is take the spirit I placed on you and put it on the elders also. Here is what God says: show up to the Tabernacle, and when you show up, I am going to honor your selection with my spirit. Here's what I'm going to do: I'm going to give my spirit, and I need to tell you that if we want to see what it's like to have God show up, our leaders must be present. Show up to this sacred place because I don't want leaders leading remotely because something happens when you show up to the Tabernacle, and what happens is that the Lord will meet you and drop his spirit on you. We can't lead unless we show up, we can't gain the spirit until we show up. We can't serve until we show up, and when we show up, God will show out. Ask Daniel in the lion's den, when God showed up, the hungry lions got lockjaw, ask the three Hebrew boys when God showed up the fire lost its heat, ask Paul and Silas when God showed up the jailhouse started to rock, ask Jesus, when God showed up a dark grave had to release a resurrected Jesus. God is calling our leaders to show up, step up, and watch his spirit take control. Will you help me overcome the limitations of leadership?

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